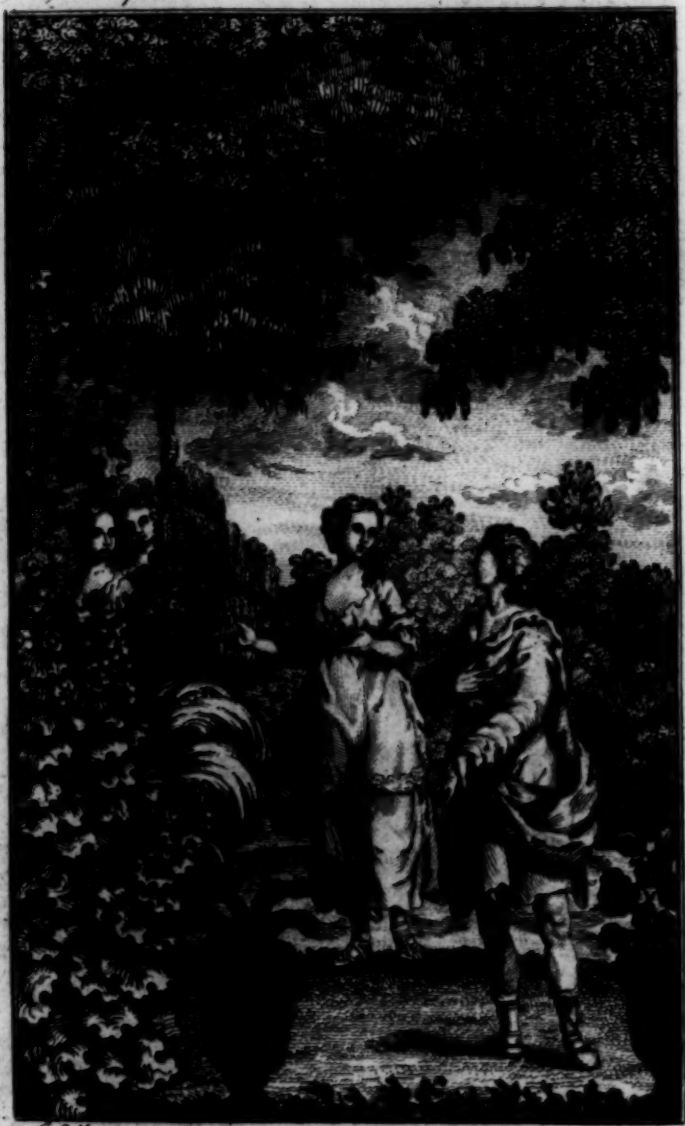


See Book I. p. 10.



J. Collyer del. et sculp.

N O A H.

Attempted from the

G E R M A N

OF

M^R B O D M E R.

 K
VOL. I.

THE SECOND EDITION.



L O N D O N.

Printed for J. Collyer, in Plough Court Fetter Lane, and
Sold by J. Dodsley, in Pall-mall, T. Caflon in Stationers Court,
and F. Newbery, the corner of Ludgate Street.

MDCCLXX.



N O A H.

ATTEMPTED FROM THE

G E R M A N

OF

MR. B O D M E R.

IN

T W E L V E B O O K S. •

BY JOSEPH COLLYER.

VOLUME I.

L O N D O N,

PRINTED FOR J. COLLYER, IN PLOUGH-
COURT, FETTER-LANE, J. DODSLEY,
IN PALL MALL, T. DURHAM,
IN COCKSPUR-STREET, AND
E. NEWBERRY, IN PATER-
NOSTER-ROW.
M DCC LXXVII.

H. A. O. H.

G. E. M. A. M.

H. O. D. M. E. R.

T. W. L. V. E. S. O. O. K. S.

L. E. Y. E. R.



A. B. O. R. D. O. M.

I. T. A. L. I. A. N. A. N. D. E. N. G. L. I. S. H.

E. A. S. I. A. N. A. N. D. A. M. E. R. I. C. A. N.

E. A. S. I. A. N. A. N. D. A. M. E. R. I. C. A. N.

E. A. S. I. A. N. A. N. D. A. M. E. R. I. C. A. N.

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(iii)

T H E
TRANSLATOR'S
P R E F A C E.

AS Mr. Bodmer, the ingenious author of the following work, has not wrote any introductory discourse to it; this, which many may esteem an omission of some consequence, I shall endeavour to supply.

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It must be acknowledged that this performance is founded on the greatest event, unless we except the fall and redemption of man, that ever happened to this terraqueous globe : an event the most astonishing and tremendous, both with respect to its rational and its mere animal inhabitants : an event, which from the slight sketch of it we find in the sacred Scriptures, must immediately appear to every thinking mind to be attended with many amazing, many interesting particulars : for what can be of greater consequence, or what more striking, than the ruin and recovery of a world ? A grand, an awful and surprizing exhibition of the justice, and the grace of the Most HIGH !

P R E F A C E. v

From the nature of a work like this, many circumstances in themselves highly probable, may at the first glance, to those who have only considered the subject in a cursory view, appear strange, and without the least degree of probability. It is proper therefore before, we enter on this scene of wonders to anticipate and obviate such objections as may possibly arise in the minds of the reader.

Some may, perhaps, object to our author's having represented Paradise as placed on a mountain, and to its being inhabited by the families of NOAH and SIPHA; but it will be sufficient to observe, that the opinion of

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Paradise being seated on a lofty eminence is of great antiquity, and that no place could be more proper to preserve the few virtuous destined to re-people the earth, against the example, the rage and cruelty of a blood-thirsty and impious world, than what our author calls the Heaven-guarded mount; and that this was really their sacred retreat is the more probable, from the ancient opinion, that this garden of God continued in being till it was destroyed by the deluge.

To those who are apt to consider the time before the flood in too general a light, it may appear strange to hear of potent empires, and mighty nations, in which the arts

P R E F A C E. *iii*

flourished; of numerous armies and bloody wars carried on for the sake of conquest, and extending the dominions of ambitious and cruel princes; but a little attention will convince the reader, that at the time of the deluge the earth was, probably, more populous than it is at present. It had then been inhabited, according to the lowest computation, sixteen or seventeen hundred years. The earth had then doubtless a purer atmosphere, and a more salubrious air. Mr. Whiston has endeavoured to prove that it was then more thin, and subtile, and without such gross steams, exhalations, nitro-sulphureous or other heterogenious mixtures as occa-

viii THE TRANSLATOR'S

sion meteors, thunder, lightning, with contagious and infectious diseases; that there were no violent winds and storms; and no showers; the ground being watered by gentle mists ascending in the day, and descending again, in a great measure in the succeeding night; hence the rainbow, at present so frequent, was then unknown. From these considerations it naturally follows, that there were fewer of those diseases that now prove so destructive to the human race: for people then lived seven, eight and nine hundred years; a longevity that appears to have been providentially design'd for the more speedy multiplication of mankind.

P R E F A C E. ix

This subject the late ingenious and learned Dr. Burnet has set in the most clear and convincing light: "There appears to me, "says he, to be a greater difficulty from the multitude of "people that would be before "the flood; than from the want "of people. For if we allow "the first couple at the end of "one hundred years, or of the "first century, to have left ten "pair of breeders, which is no "hard supposition, there would "arise from these in fifteen "hundred years a greater number than the earth was capable "of; allowing every pair to "multiply in the same decuple "proportion the first pair did. "But because this would rise far

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“ beyond the capacities of this
 “ earth, let us suppose them to
 “ increase in the following cen-
 “ turies in a quintuple propor-
 “ tion only ; or, if you will,
 “ only in a quadruple.” He
 then gives a table of the multi-
 plication of mankind from the
 creation to the flood, supposing
 them to be only four times
 doubled every hundred years, as
 in the following note.* “ This

* Century 1	I	10
2	II	40
3	III	160
4	IIII	640
5	IIII I	2560
6	IIII II	10240
7	IIII III	40960
8	IIII IIII	163840
9	IIII IIII I	655360
10	IIII IIII II	2621440
11	IIII IIII III	10485760
12	IIII IIII IIII	41943040
13	IIII IIII IIII I	167772160
14	IIII IIII IIII II	671088640
15	IIII IIII IIII III	2684354560
16	IIII IIII IIII IIII	10737418240

P R E F A C E. xi

“ product, our Author adds, is
 “ too excessive high, if compared
 “ with the present number of
 “ men upon the face of the
 “ earth which I think is com-
 “ monly estimated to be between
 “ three and four hundred mil-
 “ lions; and yet this proportion
 “ of their increase seems to be
 “ low enough, if we take one
 “ proportion for all the centu-
 “ ries; for in reality the same
 “ measure cannot run equally
 “ through all the ages; but we
 “ have taken this as moderate
 “ and reasonable betwixt the
 “ highest and the lowest.”

From these considerations a-
 lone, it appears highly probable,
 not only that the earth was well-
 peopled: but that the extent of

xii THE TRANSLATOR'S

the land bore a much greater proportion to that of the sea than at present; that the deluge, if intended, as the holy Scriptures assure us, to destroy the whole human race, must have been universal; and that there is sufficient room for Mr. BODMER to represent unjust and bloody wars, with dreadful massacres and every instance of inhumanity in the latter ages of the antediluvian world, among the crimes committed by a race of people so abandoned to vice and impiety, as to bring upon themselves such a tremendous judgment.

I shall not here examine with Dr. Burnet, whether eight oceans, each containing as much water as that which furrounds our con-

continents, would be required to cover the Alps and the Andes; nor was Mr. Bodmer oblig'd, with that gentleman, to consider the earth as a level surface without mountains, a sphere without inequalities; that cover'd the sea as with a crust; which being broken and afterwards driven on heaps produced the deluge, the ocean and the mountains. Our author's description of this great event appears more tremendous, and more conformable to what we at present see of the works of nature. He supposes, that before the deluge, the earth bore a much greater proportion to the sea than at present; that the mountains were much inferior in height to those which now raise their stupendous summits far a-

XIV THE TRANSLATOR'S

bove the clouds ; and the highest of those he represents as having their foundations loosened by earthquakes which broke open the fountains of the abyfs, and laid them level with the plains ; while many of our mountains were torn by the attraction of the earth, from a dreadful comet that supplied it with water, and that after the deluge the ocean extended its bounds, and the receptacles in the bowels of the earth were enlarged to contain the superfluous floods.

Mr. Whiston, in his theory of the earth, makes no doubt of the violent rains which then fell, being produced by the atmosphere of a comet, which continued during forty days without interrup-

P R E F A C E. xv

tion; and observes that fifty-four or fifty-five days after its first passing by the earth, the comet must have received a new stock of vapours, as before, and the rains which had been intermitted for fourteen or fifteen days, must begin again. That on the return of the comet the descending vapours would be mixed with many heterogeneous particles of all sorts, as nitre, sulphur, mineral effluvia, metallic steams, and the like, which the prodigious heat of the perihelion had dissolved and elevated into the tail of the comet: from the confused mixture, irregular fermentations and disagreeing motions of all which, it is probable, he adds, the violent commotions in the atmosphere, then and since, are principally to be deduced.

Our author's description of this great event evidently agrees with Mr. Whiston's account of it; but differs in one remarkable particular; for Mr. Whiston supposes that storms and tempests, thunder and lightning were unknown, till on the return of the comet the rain was mixed with nitre, sulphur and metallic steams; while Mr. Bodmer, perhaps with greater justice, represents the first entrance of the comet within our atmosphere as occasioning the most dreadful convulsions of the elements, with thunder, lightning and the most violent tempests; and afterwards mentions the heterogeneous matters being mingled with the waters, as the cause of tempests when the comet had finally disappeared.

deduced

P R E F A C E xvii

But to proceed. It may be thought that our ingenious and learned author has introduced too much of science and modern literature into the antediluvian ages. This objection which may appear at first sight not destitute of foundation, he himself has in some measure anticipated and answered, by observing, that the people had then a clearer sky, and ages of experiments. Indeed what bounds could we now set to the abilities and genius of a BACON, a NEWTON or a LOCKE, if after all the discoveries they have now made in natural and moral philosophy, they were still living, and had yet before them a succession of ages to pursue their researches? What bounds could be set to the improvements of the ingenious ar-

xviii THE TRANSLATOR'S

tists? Had there been then a PHIDIAS, a PRAXITELES, a RAPHAEL, a MICHAEL ANGELO, or a TITIAN, who after thirty or forty years application, brought architecture, statuary and painting to such perfection, what would they have done had the vigour of their genius, joined to the improving ^{nera}correctness of their judgment and their hand, been protracted six or seven centuries.

Our learned author may, perhaps, with more justice be blamed for introducing too much of Pagan mythology — too much of modern times into the age preceding the deluge. The story of SIPHA'S fifty sons being enamour'd with the fifty daughters

P R E F A C E. xix

of ABIRAM, and all but one being murdered in the bridal bed, is evidently taken from the story of the BELIDES, and I flatter myself, the candid reader will excuse the liberty I have taken in representing their death in a very different light. I have also ventured to alter the punishment of SICHAR: instead of monsters rising from the floor, I have represented him as struck with madness, and seeing them only in imagination: and instead of his being metamorphosed into an amphiboena, or two headed serpent; he dies while he supposes they encircle his limbs. In short, if I have represented the inhabitants of Nod less like the Americans, and the massacre of the capital of Massis, less like that of

XX THE TRANSLATOR'S

Paris; if I have represented the ship in which was Og and his followers as sooner destroyed than our author, and in a manner less improbable, I hope the candour of the ingenious reader will excuse the liberty I have ventured to take. These appeared to me as spots; but they must be allowed to be the spots of the sun; and trifling blemishes in a work filled with beauties; though they appear somewhat inconsistent with the simplicity of the other and more interesting parts of the work, in which our author shews great strength of genius, a lively imagination, and all the qualifications of a distinguished poet.

Some of my readers will, perhaps, censure the liberties I here

P R E F A C E. xxi

confess that I have taken, as presumptuous in a translator; but the ingenious and learned Swiss, our author's countrymen, and the Germans, his admirers, will be less severe, and will readily grant me their approbation.

With respect to the descriptions and sentiments, I have closely followed Mr. BODMER. He has indeed borrowed many of these from Mr. KLOPSTOCK, and from MILTON, POPE and YOUNG: he himself justly observing, that SIPHA and NOAH drew their discoveries from the same pure celestial spring, as those bards of an island rich in genius. It has been my study to do justice to the sweet and tender the bold and animated strokes of

xxii THE TRANSLATOR'S &c.

my author, and with what success the public will determine. In short whatever reception this work may meet with from the public, and whatever censures I may receive from the severity of criticism, it will not deprive me of the pleasure of reflecting, that I have added another translation from the German, intended at least to afford a source of pure and sublime entertainment to the English reader : a work in which the dreadful consequences of vice, and obduracy of heart are exhibited by the most tremendous judgment; and in which every virtue is set in the fairest light, and all the graces of religion and piety appear in their native lustre.

THE
FIRST BOOK
OF
N O A H.

THE ARGUMENT.

NOAH, accompanied by a seraph, is gone to view the ways of men. His family live in a valley encompassed with rocks in the lower part of the paradisaic mount, where JAPHETH looking from the rocks with the hopes of seeing his father returning, beholds arm'd troops, and turning his eyes from them, perceives a path leading up the mountain. Amazed at its being hitherto concealed, he ascends it, and enters a more beautiful part of Paradise, where for the first time he enraptured beholds female beauty, in three lovely virgins, two of whom retire, but while he is addressing the third, they return with SIPHA their father, who views him with joy, and tells him he had been informed of his coming by an angel. SIPHA takes him to his dwelling, where he joyfully hears his conjectures confirmed, that he is the son of NOAH, his dearest friend, and of his sister MILCAH; then tells him his history since his being separated from NOAH; after which JAPHETH sets out on his return.

[1]

N O A H.

BOOK I.

SING, O muse of Sion's hill! the
radiant grace benign, which mov'd
the SUPREME JUDGE, when dooming
myriads to the rising deluge, for one
righteous man, to bound his wrath,
leading him to new habitations, there
to enjoy a life divine—there to become
the father of nations, whose sanctity of
manners might speak them the offspring

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B

of Heaven. Few are the traces of this great event left by the sponge of oblivion on the tables of time, and scarce are they to be discern'd; yet are they known to thee, celestial Muse! and mayst thou deign to impart them to the adventurous bard, whom genial Nature, on his natal day, laid on her breast. Thou, ere the waves o'erspread the earth, breathing on ELIHU's soul, taught him songs divine: taught NOAH to raise his grateful praise, while in the floating ark: with him ascended lofty Sion to extol his grace who, in the Heavens display'd his radiant bow, the emblem of forgiving mercy.

NOAH, accompany'd by a seraph, was by the command of the MOST HIGH, gone to visit the degenerate race dwelling in the plain, to view their ways, and to witness between them and the SOVEREIGN JUDGE. No longer would the ETERNAL, whose

hand holds the scale of justice, suffer the voices crying for vengeance to pass before his throne. Already in his silent council, had he decreed to send on the earth a destroying flood, that should overwhelm whatever trod the terraqueous globe, or hover'd over its surface. Already had NOAH been absent fifty years. MILCAH his wife, and the youth his offspring, with longing expectation waited the day of his return: yet no anxious solicitude disturb'd their breasts for him, whom they knew to be under the guidance of the ETERNAL. In the lowest part of the paradisaical mount, ADAM's native place, they dwelt, separated by the MOST HIGH from the contagious examples of the wicked. Each was to the other as a numerous multitude: they enjoy'd social intercourse, and convers'd not with themselves alone, but with the spreading plants, the beasts that crop the verdant fields, and the birds that skim the

wide expanse of liquid air, who in audible sounds loudly proclaim the wisdom of the great CREATOR. Before them lay the earth and sky, open as a book, in which with curious eye, they read all the wonders of creation : instructive school to regulate the heart, and form the judgment ! Thus wisely employ'd, each successive day found and left them.

NOAH's dwelling was in a spot surrounded by lofty and fertile eminences, skirted with rocks that enclos'd the foot of the mountain, as an inaccessible fence. JAPHETH frequently ascended on the north a towering peak, which open'd a prospect into distant countries and other climes. From thence he us'd to survey the works of men. But now his father, detain'd in the plain below, employs his thoughts, and every lonely passenger fills his heart with fluttering joy ; he imagines that he sees him returning to the mount,

and already stretching out his longing arms, hails him from afar. Involv'd in mists at the verge of the horizon stood Thamista, with high pensile gardens rising to the sun. The tops of the pyramids alone met his view. Between the city and the mountain the land swell'd in gentle risings, or stretch'd out in level plains. These he had been us'd to behold adorn'd with the white lustre of fleecy flocks; and from his rocks cover'd with odoriferous plants, had frequently perceiv'd the harp and voice join in sprightly concert, while festive bands issu'd forth from conjugal bowers. But he now saw arm'd troops move along the plain, with flying banners, rattling chariots of iron, long trains of camels heavy laden, and unweildy elephants saddled with towers. The blaze of polish'd shields and armour, amidst the full beams of the sun, quiver'd in the air and on the rocks, while the men, like

a crowd of ants, were all in motion ; but appear'd bent on destruction. Afflicted at the change, he turn'd away his eyes, and cast them on the mountain, where he perceiv'd a path, which winding narrow through the marble rocks, led up towards the summit. Amaz'd at its being hitherto conceal'd, he imagin'd that by the touch of the OMNIPOTENT, it was now form'd, and the rocks separated to afford him a passage. The ascent being no longer prohibited, with curious foot he trac'd the mazy steep, which was soon to lead him into Paradise. Above, the mountain smil'd with smooth terraces of intermingled green and gold, affording easy footsteps. All was wild and unlimited by art. The plains and acclivities were diversified with the crocus, the hyacinth, and jonquil, with the cinnamon and myrrh bearing plants : a wilderness of sweets, which nature, as before the fall, produc'd luxuriant.

JAPHETH with eager impatience, press'd
 through the branches that cross'd the
 path, 'till it brought him eastward in-
 to a delightful plain, where art having
 corrected the wildness of licentious
 growth, he advanc'd with easier steps.
 Here a walk arch'd with branching
 laurels, afforded a shade impervious to
 the mid-day sun. Now entering a gar-
 den, he beheld the lowly flowers that
 continually cling to the bosom of their
 parent earth, dispos'd with taste judici-
 ous according to their several tribes,
 forming on the verdant carpet stars, and
 suns, and variegated scrolls of different
 hues and fragrance; while those of
 lofty stem were plac'd on each side, in
 vases of marble. At a distance he be-
 held pendant canopies of interwoven
 branches, that presented the golden
 fruit of Autumn, intermix'd with the
 blossoms of Spring: flowers and fruit
 that had all the charms of novelty, the
 situation of his native spot denying

them growth. But his surprise and pleasure at beholding these beautiful works of nature, soon gave way to an admiration much more strong and impassion'd: suddenly he beheld three lovely virgins, each adorn'd with different charms, and each beautiful as the Heavens when the awaking sun over his face strews roses. What, O JAPHETH, didst thou then feel? How sweet the rapture that drew thy soul into thine eye, where it beam'd collected, and there with transport gaz'd insatiate! Thus a traveller who has been long environ'd by towering mountains, and the azure sky, with his sight confin'd to narrow views and barren rocks, no sooner ascends the summit, than extensive countries adorned with fertile fields, glassy lakes, and meandering streams, opening to his delighted eye, his mind expands at the various prospect, and he inhales the air with long and eager draughts. But much sweeter

and more rapturous admiration struck the wondering youth at the sight of female beauty, which he beheld threefold, and in its utmost perfection. Nor less was the surprise of the damsels, who struck with motionless amazement, stood with their eyes fix'd on JAPHETH.

The youth, eager to converse with these enchanting objects, rais'd his voice: How lovely, said he, are the inhabitants of this delightful country, like itself blooming with the most splendid charms! If they are form'd of the same earth with me, of what an Heaven of delight and beauty is my native spot depriv'd! My piercing sight at beholding such various charms recoils blunted; yet I cannot forbear a nearer view. — But they fly. — Oh fly me not, ye offspring of Heaven! — fly not to your native abodes! — At

least, fly not all from a son of earth,
 who in you beholds Heaven. — Ah
 they regard me not—too faint are my
 words to detain them! — should the
 last also go! — Ah she — she too leaves
 me! —

At the nearer approach of the adventurous youth, two of the fair virgins conceal'd themselves in the close shade; but the third, retiring a little, stood like the blushing rose, which to the rising sun shews its face, not yet expanded in its fullest bloom, listening with curious ear to the new sounds that flow'd from JAPHETH's lips. He then approach'd, and with suppliant air and gentle voice, cry'd, O fairest of human forms! art thou, as thou appear'st, of heavenly descent? If so, say by what respectful obedience I may detain thee! that thou, like thy fair sisters, may not conceal thy beauties in the gloom of the embowering shades, and leave me

a prey to thoughtful melancholy, and plaintive grief? condescend to open those lovely lips, and to say, by what name I shall call thee.

With rapturous joy he now heard the maid's soft accents: On this earth, said she, were we born, we are of the race of man, of slender texture, and of feeble frame: incapable of self-defence, or to secure ourselves from insult and violence. Robust and savage man, of haughty mein, is our most formidable enemy. But the gracious Power who reigns above protects and guards us by His angels, and here we join our pious father in paying Him our adorations. But how hast thou escap'd the ever-wakeful eyes of our celestial guards, who with flaming swords defend the entrance to this peaceful spot? Fain would I hope, that thou, who art of gentle look, art not one of that perverse race, who, void of understanding,

have stray'd from the LORD OF LIFE. Thy face, in which grace and sweetness blushing shines, renders thee unlike those who are banish'd from the presence of their GOD. Fain would I hope that thou art righteous; that with humble gratitude thou adorest the SOVEREIGN LORD, and art not come to injure us.

With gentle tremor NOAH's son reply'd: Is there a man who could view thee with a malignant eye? Thy countenance must awe every beholder into gentleness and love. The light itself is less dear to me than thy friendship. In my veins flows the blood of SETH, the son of ADAM: unmix'd with that of CAIN and of IRAD. My devout parents have taught me to walk with GOD, and in my breast have planted the hope of salvation. The LORD and FATHER of men and angels has also deliver'd our house from infectious

examples, by placing us in a garden where the rocks enclose a fertile valley; but it has far less charms than these delightful plains of Paradise, so full of pleasing wonders, the greatest such a Heaven of female beauty. My heart there felt a void, which the plenty that crown'd our board could not fill. With unwearied labour I sought in the smiling mead and flowery fields near our abode, to fill the vacancy within; but all in vain. I knew not what it was to which my soul aspir'd; but in midnight dreams a fair form oft appears before me smiling, as if to banish my strange impatience. Then I stretch out my longing arms to the lovely image—it vanishes—I sigh—it then returns; again it smiles and disappears. May I believe the fond hopes of my longing heart, that thou art to fill this inward void; and that Providence has divided the rocks to lead me up to thee and happiness. Oh thou art not one of

the maidens against whom we were warn'd by my father. They breathe poison in their words, and death is in their murderous eyes : but in thy looks benign is seated modest innocence, and thy speech is as the balm of life.

With native simplicity and modest grace she thus reply'd : O youth ! this language I cannot understand. What means exhaling poison in words, and giving death with murderous eyes ? —

At this instant her father appear'd, with the two virgins who had fled, and now, encourag'd by his presence, return'd one on each side. He advanc'd with a step slow and solemn, yet firm and vigorous, though the sixth century had pass'd over his head. His piercing eyes were fix'd on the face of JAPHETH, where with eager attention he seem'd to mark every feature, till joy lighting up his countenance, he cry'd,

O youth ! not unexpected is thine arrival. This was reveal'd by a celestial messenger. At the dawn of this happy day I pour'd forth my early petitions in the solemn grove, where the JUDGE of the earth pass'd sentence on the first man, and graciously promis'd to send the Destroyer of sin. I there revolv'd in my anxious mind the lot of these my daughters; whether they were to waste their bloom in joyless, barren virginity, while all my hopes of a virtuous race should fail, and both the root and branch perish. Shall then, I presum'd to say, this capacity for love, which Thou hast implanted in the youthful mind, O Thou ALL-WISE and GRACIOUS ! burn with an useless flame, till self-consum'd ? My expostulation offended not the SUPPORTER of the human race. A celestial messenger in white raiment, instantly stood at my right hand, and with a smile of benignity utter'd these joyful words : O man

trust in the LORD! thy daughters shall not be unfruitful branches. They are appointed to renew the human race, and to re-people the earth when it issues from the waters of a deluge, that shall destroy all the workers of iniquity. Before the sun rises to its meridian height, the offspring of a righteous man, led by the LORD, shall come to this thy dwelling. He shall bring thee to the happy few, who, guided by an approving conscience, walk in the path of SETH and of ENOCH. Then fill'd with gratitude to the LORD of all, I joyfully return'd my thanks for this gracious intelligence.

Here the good man paus'd, then stretching open his arms, cry'd, I salute thee, thou sent of GOD. Embrace me, thou son of the righteous. I observe in thy features and graceful mein, the look of gentleness and virtue, which in the morning of my days, I admir'd

in one of all my friends the most be-
lov'd ; the most favour'd by GOD him-
self : for him the SOVEREIGN JUDGE
bore with an impious race. If thou
art indeed his son, what a glow of di-
vine virtue has enlighten'd thy steps !
but whoever thou art, I grant thee my
friendship. Come to my dwelling and
partake of a small refreshment ; after
which I shall from thy communicative
lips receive satisfaction.

While he was speaking, his daugh-
ters join'd each other, and retiring a
little, stood fix'd in silent attention.
Their venerable father, now turning to
them, gave orders for their preparing a
suitable repast for his new guest. The
virgins shewing a ready and chearful
obedience, tripp'd with light steps
through the embowering walks, while
their father, taking by the hand the en-
raptur'd youth, slowly follow'd. JA-
PHETH beheld the reddening apple ri-

pening into gold; the pomegranate glowing with a deeper red; the blue plum with luscious juice, the blushing peach, and the boughs bending under the ponderous pear, with odorous fruits that now grow in different climes: These he saw, but fill'd with thoughts of higher moment, scarce observ'd. He now approach'd the mansion of his pious host. The lofty roof of cedar was cover'd with reeds the growth of fens. A range of columns plac'd in an oval form, supported the structure. The space between was clos'd with boards, which rested on feet of silver, and were fasten'd by golden bolts, and staples wrought with curious art. The floor was of mosaic work, compos'd of stones of various hues, and the rooms were parted by hangings adorn'd with flowers of needlework, and fasten'd by loops. Greater strength the place needed not, while from enemies it was guarded by the flaming sword.

JAPHETH enters the peaceful dwelling, the seat of piety and truth. The table is already spread, and the floor around cover'd with soft skins. The good old man leads his young friend to the highest seat, then drawing his stool close to his, desires KERENHAPUCH to wash the stranger's feet. This she chearfully performs. Then THAMAR with an amiable blush, brings raisins, figs and almonds in wicker baskets, while DEBORAH pours out the mantling vinous juice into a cup of glittering gold, and gives it to her father, who lifting it on high, sings an hymn of praise, and having drank, presents it to his guest.

At length, the repast being ended, the old man casting on the youth a look of longing expectation, cry'd, Now, O stranger, may I ask, if my heart does not vainly flatter me with the pleasing hope, that thou art NOAH's son ? Thus

he graceful sat ; his hair fell in-waving
ringlets on his shoulders, and from
his eyes beam'd life and spirit. Thus he
appear'd when in the spring of his days
he engag'd my esteem. If thy name,
dear youth, rejoices him, and MILCAH
be thy mother, SIPHA to thee can be
no stranger. I am that SIPHA, who
was MILCAH's brother, and the cordial
friend of NOAH, the beloved of the
LORD.

A fresh flood of joy thrill'd through
the heart of the youth at the sound of
a name which he had ever heard with
reverence, and starting from his seat, he
fell at the feet of SIPHA, and embrac'd
his knees. The great OMNISCIENT
MIND, he cry'd, has directed thy con-
jectures, I am indeed the good NOAH's
son by MILCAH, and both taught my in-
fant lips to lisp SIPHA and MEHITABEL.
O my dear, my venerable uncle ! for the
first time bless NOAH's latest born.

SIPHA, with eyes swimming with love and joy, return'd, Blessed of the LORD art thou, the son of MILCAH. Does my brother live? and lives MILCAH too? Shall my eyes once more see the faces of those on whom they us'd to dwell with pure delight? Where is their abode? Where does the heavens with genial smiles surround their mansion, diffusing blessings over the adjacent lands?

This Paradise of GOD, return'd JAPHETH, in which the ETERNAL has separated thee from the converse of brutal men, contains within its borders, the mansion of my father. In the lowest part of the angel-guarded mount, remote from human intercourse, he has seen a long succession of years, happy in the soft converse of MILCAH, who has borne him three sons. There with humble piety has he taught us to worship the LORD of heaven and earth.

he graceful sat ; his hair fell in waving ringlets on his shoulders, and from his eyes beam'd life and spirit. Thus he appear'd when in the spring of his days he engag'd my esteem. If thy name, dear youth, rejoices him, and MILCAH be thy mother, SIPHA to thee can be no stranger. I am that SIPHA, who was MILCAH's brother, and the cordial friend of NOAH, the beloved of the LORD.

A fresh flood of joy thrill'd through the heart of the youth at the sound of a name which he had ever heard with reverence, and starting from his seat, he fell at the feet of SIPHA, and embrac'd his knees. The great OMNISCIENT MIND, he cry'd, has directed thy conjectures, I am indeed the good NOAH's son by MILCAH, and both taught my infant lips to lisp SIPHA and MEHITABEL. O my dear, my venerable uncle ! for the first time blest NOAH's latest born.

SIPHA, with eyes swimming with love and joy, return'd, Blessed of the LORD art thou, the son of MILCAH. Does my brother live? and lives MILCAH too? Shall my eyes once more see the faces of those on whom they us'd to dwell with pure delight? Where is their abode? Where does the heavens with genial smiles surround their mansion, diffusing blessings over the adjacent lands?

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There he has been sometimes honour'd
by the celestial spirits who join with
him in familiar converse, and discourse
sublime. The fiftieth sun is now roll-
ing round the meridian hours, since,
by the divine command, he went, ac-
company'd by a seraph, among the in-
habitants of the earth. If I am not
mistaken, wondrous works of destiny
draw near, which though now ob-
scure, at his return will be reveal'd.
As I was this morning walking on the
northern rock which guards our safe
retreat, I cast my eyes over the plain
beneath, and beheld the whole country
overflow'd with war. Triumphant
shouts, loud menacing voices, shrieks,
and all the tumultuous din of battle,
with successive echoes, reverberated
from the rocks. Struck with horror,
I turn'd my eyes towards this moun-
tain, and amaz'd beheld a narrow path
winding among the cliffs. I with
wonder ascended the mazy steep, which

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led me to this delightful spot. The
 GOD of our fathers doubtless divided the
 stones to form this passage, that finding
 thee, I might bring thee to thy friends,
 or them to thee. But dear SIPHA,
 forgive my curiosity, since my arri-
 val on this happy spot, a soft and sweet
 delight has fill'd my heart at seeing the
 ravishing beauty of thy lovely daugh-
 ters; yet still my eyes long to behold
 the fifty branches, all sons, which
 MEHITABEL has borne to thee, all
 surrounding thy venerable trunk, and
 obedient to thy nod. Often has my
 father elevated our minds, by repre-
 senting thee in the summer of thine
 age, as an oracle of wisdom, blend-
 ing with the father's honour, that of
 his sons. A numerous train sprung
 from his loins, said he, stand around
 him, listening to his commands : these
 he has taught to reverence and adore
 the mighty LORD of all, and to prac-
 tise those social virtues which can

alone render man dear to man. Oh where do they dwell? that in their virtuous society, my desire of friends, so long, so straitly limited to the converse of two of the best of brothers, may be at length gratify'd. Where too is MEHITABEL, the crown of women, and the partner of thy bed; she whom of all the daughters of men, my mother most wishes to have for a companion in her solitary vale.

SIPHA reply'd, The GOD of SETH, has assuredly this day directed thy steps, and open'd to thee the path to my sequester'd dwelling, that thou might'st cheer my advanc'd age, by restoring to me my dear friend, and me to him. What gratitude do I owe to GOD my Preserver, who from His empyreal throne has look'd down with propitious eye on me, and on my forlorn and solitary daughters? To-morrow a yearling steer which yet sports untam'd,

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shall be offer'd in grateful sacrifice. In thee, dear nephew, thy father's whole soul shines forth : young, yet mature, thou art the transcript of NOAH'S virtues, discovering the wisdom of age in blooming youth. When the PARENT of mankind is pleas'd to shed his gracious influence on the marriage bed, the blessing descends from father to son, encompassing the whole family with gladness. Such for many years was my happiness. Fifty sons who had issu'd from my loins, stood before me, listening with respect to all my commands. My instructions penetrated their dutious hearts, and produc'd every amiable, every elevated sentiment, justice, humanity, fortitude, truth, liberality, and heart-reviving friendship ; qualities which exalt the soul to a resemblance of its divine original.

When my dear pious friend fled from the face of DAGON, long I sought him

in the lands of Affur, Alam, and Eram;
but perceiving that he was no where
to be found, I suppos'd that, like
Enoch, he had been translated to the
celestial regions, where sin and sorrow
are no more, and where all is joy and
unclouded light. Yet without him my
native plains, where the Creator dis-
plays his bounty, appear'd a gloomy
solitude. I therefore rambled to the
banks of the river Pison, where the
descendants of Kedar built the city of
Yarmut. The neighbouring country
is refresh'd by fertilizing springs; the
grassy meads, and the hills, cover'd
with herbage, offer plenteous pasture to
the stately camel, the horned herd, the
fleecy sheep, and bounding goat. Thi-
ther I remov'd with my family, and all
my cattle; fix'd my tents on Pison's
lofty shore, and years of sweet serenity
pass'd over my head.

East of the town where the limpid
stream of the river Pison, after being

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confin'd in a narrow channel, runs meandering with rapid current, it falls impetuous, and spreading wide, encompasses an island planted with laurels, and famous for a circular temple supported on columns of jasper. This structure was dedicated to the sun by **ABIRAM**, who appointed stated oblations and sacrifices, a pageant worship, compos'd of ceremonies and forms, and vain observances, the offspring of impiety and superstition. He, by his own hand, was anointed priest to the fountain of day, and his daughters, a numerous groupe of virgins, he consecrated priestesses to the new-made god himself had form'd, and fifty damsels all sprung from his own loins, beautiful and ignorant of love, serv'd at the altar.

In my peaceful dwelling I offer'd my humble adorations, and daily pour'd forth ardent praise. I rais'd an altar

to the LORD, and its smoke ascended with my grateful thanks towards Heaven. ABIRAM saw it and was offended. He inflam'd the minds of the multitude against me. Superstition shot her invenom'd arrows, and I was represented as an infidel. My hapless sons were seiz'd by the cruel priest, and order'd to worship the radiant God of Day. Boldly they reply'd, that the sun which he and his deluded followers worshipp'd, was an innanimate being created by the LORD of Heaven and Earth; and that they ador'd Him who made the sun, and lighted up the stars of Heaven: the great ETERNAL, who form'd and who supports all nature. ABIRAM stamping tore his raiment, and order'd that the blasphemers should be sacrific'd on the altar of his god. The brave youths undaunted defy'd his rage, and dy'd adoring the great OMNIPOTENT.

The tyrant sent me the dreadful news, with threats that if I did not instantly come and prostrate myself before his idol, I too should perish. What dreadful news for a father and mother! Grief for the loss of my sons took away my speech. Their mother and I lay in the dust, trembling, sighing, bereav'd of all our offspring. Hope's richest springs were dry'd up: our exultations blasted. But our gracious God sent us divine consolations, and supported us under our excessive grief, that with patient spirits we might support the murder of all our comforts.

I assembled my servants. I resolv'd to return towards Eden, and the reviving hope of finding NoAH again arose in my heart. From the river Pison we came to the Hidekel, and were travelling leisurely along its banks, to the country whence it flows, when on the seventh morning we were alarm'd by

seeing behind us an approaching cloud of dust, and soon a shepherd of the country came panting for breath, to inform us, that we were pursu'd by the men of Yarnut, and that ABIRAM led the sons of Rapine and the friends of Unrighteousness, in order to put us to the sword. Already the dust drew so near, that through it I discern'd horsemen at full speed. Already I had the view of immediate death from the arm'd forces of ABIRAM. But in the hour of my anguish I had recourse to the God of METHUSELAH, and his angel appear'd to assure me of his assistance.

Fear not, said he, GOD is with thee, he will take from thee the cup of affliction, and give it to the people of Yarnut. Take thirty of thy laden camels, and drive them before thee, but the other camels, with thy herds and flocks leave behind, and let thy servants divide the spoil with the men of Havila : for

GOD will bring thee to a country where all thy wants shall be well supply'd.

Here he ceas'd, and I joyfully follow'd the divine command. Under our feet from the exhaling earth arose a mist which conceal'd me from the people of Yarmut, and from my servants. Thus overshadow'd, we soon drew near to the walls of Paradise. The gates stood open and unguarded. The flaming cherub had cloath'd himself in darkness, and no longer brandish'd his terrific sword. My camels, as if led by invisible hands passed through, I following with the last, when proceeding southwards they descended the declivity, till arriying in the midst of the mountain, they fell on their knees, as if to desire me to remove their burthens. My soul wing'd by gratitude soar'd to Heaven, to thank the MOST HIGH, who had bountifully distinguish'd us

from innumerable multitudes, and appointed my dwelling in the sacred place which ADAM, by his crime, had forfeited. Here I built my habitation, a convenient pavilion form'd into rooms, and surrounded with planks cut from the olive. Here I employ'd myself in correcting the luxuriant wildness of the blooming groves, and in bending the flexible boughs into shady arches. My MEHITABEL took care of the tender flowers, arrang'd them according to their different tribes, and with curious taste dispos'd them into beds and compartments. In these innocent amusements months and years fled away, while my hours in her company, and hers in mine, seem'd not tedious. But we did not continue the only persons in the garden: my companion was thrice pregnant, and each time produc'd a daughter: these were her joyful consolations; these dearer plants she attended with rapturous care, and

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these were the subject of her last prayers, when she beheld the angel of death stand by her bed. Our supplications arose before the MOST HIGH, who has now broken down the wall which for several centuries hath separated the dearest friends, depriving me of NOAH and MILCAH, and them of me. My daughters will now have another father and another mother to direct their steps, and prevent their wandering, when I am no more, from the path of felicity. Now, dearest nephew, listen to my first request: thou shalt to night here seek the rich gift of balmy sleep, and to morrow when the daughter of the light dresses the eastern clouds in crimson, we will arise, and having sacrificed to the LORD, I and my children will go, and joyfully follow thy conducting steps to the house of NOAH, at the foot of the mountain.

SIPHA ceas'd and JAPHETH began.
Thy melancholy story has pierc'd my
breast. Alas ! how art thou bereav'd
of a numerous offspring, inflam'd by
the love of virtue ! while I am depriv'd
of a multitude of tender friends, whom
I fondly hop'd to find. Oh how
mingled pity and admiration swell my
heart, for those brave youths, thy no-
ble sons, who now enjoy the rewards of
their exalted virtue ! What a loss is
their early death to thee, to me, and to
my brothers. Yet agreeable was the
conclusion, which like a lenient balm,
alluages my grief. Thine affliction, O
SIPHA, admitted but of one comfort,
and that thy gracious God bestow'd.
How lovely are these his last, his fairest
gifts ! blooming with beauty and with
innocence, they adorn even their na-
tive Paradise. My transported heart
now beats with impatience, and I ar-
dently long to carry my mother and
my brothers the delightful news, that I

have found the youngest son of ME-
THUSELAH, and virgins who are all
innocence and beauty, the most lovely
productions of this happy spot. It
would be unjust to rob MILCAH of one
hour of such joy, and to do it for a
whole night, would surely be a criminal
breach of duty. While therefore I thus
sit with attentive ear, imbibing the wis-
dom that flows from thy lips, night
will veil the Heavens. Suffer me then
to leave thee, and before the next sun
goes forth from the east, my brothers
and I will set out to seek thy dwelling,
and to lead thee by the hand to NOAH'S
mansion.

SIPHA, with an affectionate smile,
press'd his hand, and reply'd. Thine
observation is just, and becoming a son
whom NOAH taught, and MILCAH
loves. I will now give thee a small
present, which, at thy return, will add
to the pleasure of MILCAH and thy

brethren. He then fetch'd a cup form'd
of an onyx, with blue veins immingling
in wild mazes, and the outside ad-
orn'd with curious relieve.

While SIPHA was relating his story,
his lovely daughters retir'd into the
garden, to support the opening flowers,
and with their sweet employ, to mingle
free converse, unobserv'd by man. O
my sisters, said KERENHAPUCH, did ye
observe the words of the blooming
youth? He is the youngest of three
sons whom MILCAH bore to NOAH.
They are three brothers, as we are
three sisters. He the youngest of his
brethren, and I of you, my sisters.
True, said THAMAR, with pleasure
sparkling in her eye, I also remember
that our father said, a messenger from
Heaven this morning array'd in shining
white, reveal'd to him, that his daugh-
ters were not condemn'd to be barren
branches; but from us new genera-

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tions should arise. Something in his discourse, I too remember, said DEBORAH, with serious air; he observ'd, that when GOD is pleas'd to shed his influence on the marriage bed, the blessing descends from father to son, and includes the whole family, whence I infer, that from JAPHETH's brethren, neither intellect, nor virtue, nor comeliness are withheld.

Guiltless was their discourse, guiltless their employment. While they were thus engag'd, JAPHETH pass'd through the garden, accompany'd by their father, rich in years. The youth saluted them with eyes of love, yet on the elder sisters only cast a transient look, the longer to feast his sight with the charms of KERENHAPUCH. The venerable SIPHA now gave him his blessing, and the youth repeated his promise of returning with the dawn, and not alone. Then enter'd the bushy

path, he had in the morning trod, descending the fertile declivity, cover'd with groves of the cocoa, the nutmeg, and the palm: attentive he trac'd his morning steps, and the twilight saw him leave the winding rock, and enter the spacious vale, his father's rich domain.

THE END OF THE FIRST BOOK.

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THE

SECOND BOOK

OF

N O A H.

THE ARGUMENT.

During JAPHETH's absence, NOAH returns from visiting the several nations of the earth, in which he had been accompany'd by RAPHAEL, and gives a concise account of the wickedness of mankind; particularly the history of the impious tyrant MAGOG who ruled in Cush; the levity and blind zeal of the inhabitants of Mafis, with the massacre caused by ASDOD and ANAIS his queen; the effeminate luxury of the inhabitants of Lud, and the impiety and death of SICCHAR their king; the impious conduct and cruelty of PUTNIEL and the people of Havila: of the monarchies of Elam, Aram and Assur, with the race of giants, who, guided by DAAGON their high priest, adored the infernal host, and prepared to invade Paradise. NOAH leaves them, and RAPHAEL gives him an account of the destruction of a former world caused by the sins of the inhabitants.

N O A H.

B O O K II.

WHEN the sun with ardent blaze
 was declining from his meri-
 dian height, and before the youth with
 balm-breathing news had left SIPHA'S
 dwelling, SHEM his eldest brother,
 standing at the door, perceiv'd at a
 distance a traveller with no indolent
 steps advancing. He view'd him with
 attentive eye, and soon recollected the

exalted mien of virtue that distinguish'd his dear, his venerable father, who, under protection invisible, was now returning home alone. With heart-dilating transport SHEM rais'd his joyful voice, and communicated the glad news to his mother, who was busy'd in domestic labour. Then flew with bounding feet, towards his pious parent. Fill'd with mingled joy and reverence, he kneel'd before him; when NOAH stretching out his hands rais'd him from the earth, press'd him in his arms, and gave him his blessing: nor did HAM, who with swift foot follow'd his brother, receive a less tender embrace. MILCAH met him with open arms under an olive which grew at the entrance of the court. NOAH then mistaking his youngest son, cry'd, Where is JAPHETH? Did he know of my return, no distance, no dreary wilds no blood-thirsty beast would prevent his quick approach, to see my face.

At the early dawn, answer'd SHEM,
he went to that part of the surrounding
rocks which looks towards Thamis-
ta, that with far-stretch'd sight, he
might search the spacious land, for his
dear his long absent father.

NOAH now coming to the door of
his peaceful dwelling, bow'd to the
ground, and prais'd the LORD, who
had brought him home in safety.
Then added, Hail bless'd mansion,
where I have pass'd many serene and
happy days, restore me to tranquility and
to myself. Long have I been lost amidst
the bustle of cruel abandon'd men, de-
voted to vice and folly, and still my heart
trembles with dread alarms. In this
quiet vale may I recover my serenity,
and enter into my soul, Happy sons!
more happy than ye know! unbridled
desires reach not this garden of inno-
cence and sweet repose. Hateful sin
appears not here dress'd in gay allure-

ments, and a specious veil. Here insatiate ambition weilds not the glittering sword, nor lust and murder raise the pointed dagger ; but the soul is held in soft and holy tranquility. Ye have experienc'd the serene pleasures that arise from the love of order, and the heartfelt delight that fills the soul charm'd by the soft emotions of piety and humanity. But from indulg'd desires, and passions unrestrain'd, proceed such hateful fruit as but to mention must excite abhorrence. I will not then be wholly silent, with respect to what I have seen on earth. You will be struck with horror at hearing a part of the works of men, which with iron tongues, cry aloud to the judgment seat of God. But I must first refresh my weary limbs.

Near the house was an high-arch'd grotto in which was a spacious reservoir warm'd by the heat ascending from

the central fire. In this water NOAH refresh'd his fatigu'd limbs. He then sat down at his own table, placing himself in the upper seat, cover'd with soft skins. On the plenteous board were plac'd baskets of bread and raisins, almonds and figs; but no flesh; for bloody viands were left to CAIN's and SETH's apostate race. When the holy man had allay'd his hunger, MILCAH and her two sons plac'd themselves by him to hear the wonderous narrative of his travels through the spacious earth.

Fifty revolving suns have pass'd, said he, since an angel appear'd to me, while sitting under the olive in the outer court. He had shrouded his celestial effulgence, and ye yourselves beheld him cloath'd in an human form, at the age when lively youth ripens into sedate manhood. Grace and dignity appear'd in his whole demeanor;

his vesture was girded up, as if for the greater ease in walking, and he held a staff in his hand. He is one of the first of the angelic orders, and one of the seven that encompass the throne. This is also the blessed spirit who warn'd ADAM of his threaten'd danger. He address'd himself to me, and these solemn words flow'd from his lips.

O NOAH! foul reports of the sins of man spread from land to land, and ascend above the clouds: the voice of blood rises, and comes before the AVENGER, mingled with the roar of wrath, the bellowings of blasphemy, and the shrieks of innocence. Hence I am order'd to proceed from kingdom to kingdom, and ranging the spacious earth, to observe whether these reports are, in every instance, measur'd by truth. Thou, NOAH, must go, as a witness between men and me, when I lay their crimes before the MOST HIGH.

Take then thy staff, and, at the Divine command, leave this silent retreat; we will wander through all the regions of the wide-spread earth.

Thus he spake, and only staying to give you the parting kifs, I took my travelling staff, and follow'd him, obedient. We proceeded eastward, with swift feet, under which no dust arose, or footstep remain'd: but soon my guide, extending his arm, rais'd me above the surface of the earth, and imparted to me supernatural powers. We no longer walk'd; but, like celestial beings, flew. Our motion was quick as the fall of waters from the rocks; swift as the arrow, which flying from the bow, outstrips the wind, till we set our feet on the land of Cush. There we went not far before we perceiv'd a venerable old man proceed from the crags of the rocks; he stopp'd, and on seeing us so near, look'd terrify'd, and

turn'd to fly : but suddenly recollecting himself, staid our coming ; then with intrepid countenance thus spoke.

Has the tyrant MAGOG sent ye hither to discover my retreat ? Long has he made the earth too narrow for me : long have I been compell'd to owe my preservation to the dens of the wild beasts : But no longer will I share with them their solitary dwelling. No, the cup of death is not fill'd with such bitterness that I should fear to taste it. Why should I prolong this life of languor ? To LAOMER naught remains on earth but gloomy thoughts of his once happy days, when surrounded by his noble-minded sons, and his daughter—his dear daughter, in her soft opening bloom. Of both am I bereav'd. Both are, by the tyrant torn from my fond embraces, and fill'd with lust, he has confin'd the dear virtuous maid among the women kept to gratify his

sensual desires. No—no more will I fly. I salute you, ye ministers of death. —Perform your office, and send me to the blest country which the tyrants of the earth shall never enter.

We instantly with gentle words remov'd his error, and having administer'd the balm of consolation, desir'd a more particular account of the tyrants. On which LAOMER sighing, thus continu'd.

Virtue was anciently no stranger in the borders of Cush: for the fathers of the human race, each in his separate family, here cherish'd virtue, honour, liberty, which they then esteem'd their native inheritance, and each guarded as the apple of his eye. They chastis'd those who broke their wholesome laws, and at the head of their descendants repuls'd the inroads of foreign violence. While the fathers cherish'd justice,

temperance, mercy, and all the other branches of sober morality, in the bosoms of their sons, these dispositions became incorporated with their natures. Man then perceiv'd that his good was inseparably connected with that of others, and found that by relieving another family, he promoted the safety and welfare of his own: that the practice of virtue is easy and delightful: that it is a stranger to melancholy, and leaves no furrows on the brow. Oh who could have believ'd, that the heavenly flame should ever become extinguish'd? But alas! this is now the case. Virtue which affords the purest, the noblest delight, was at length consider'd as an enemy to pleasure, and the hatred of virtue was follow'd by the loss of liberty, which was ever cherish'd by the noble mind. They vainly hop'd to live in soft tranquility, under the shade of the throne, free from the wise restraints that check the

passions, and flatter'd themselves that patriotism, self-denial, benevolence and the reciprocation of the kind and generous offices of humanity, might be dispens'd with, yet the throne remain unshaken, while fear supply'd the place of virtue. I myself had been deluded by the base, the ignoble opinion, that a virtuous act would be easier and more readily obey'd, when impos'd by the king's command, than when flowing from the dictates of our own mind.

Thus blindly infatuated, we rais'd MAGOG to the throne: a man tall, robust, and courageous, acquainted with the arts of slaughter, and the distinguish'd wonder of the field. He began with forming the youth for horrid war, first taught to man by the infernal tyrant. He instituted martial games, and to the victors gave horses and beautiful women. He whose rapid feet first reach'd the goal; he who with clench'd fist

disabled his bruis'd adversary; or he who writhing round the embarrass'd limbs of his struggling antagonist, held him with sturdy gripe, baffling all his efforts, was deem'd worthy of high rewards and of being advanc'd to dignities. Vice now plung'd those in darkness who had begun to be corrupt, and punishment overlook'd the friends of the king. Honour sat in the seat of virtue; but it was an honour dishonourable, a vain chimera, the offspring of a giddy imagination, consisting solely in rank, in pageantry and empty titles.

MAGOG's first essays in war were against barbarous robbers, who not only drove away the cattle, but murdered the shepherds and flying herdsmen. Then turning robber himself, he unjustly reduc'd under his subjection, the weak monarchies of the east; solely incited by their enjoying a richer cli-

mate, in which cassia and myrrh and cinnamon exhale their balmy odours. Flush'd with this success, he turn'd his arms against the states of his own realm, to whom liberty was become a burthen. In MAGOG's jealous eye the grave assembly of the elders form'd a monarchy within a monarchy, as it appear'd possess'd of a reflective soul conscious of its faculties, and capable of curbing his lawless desires. All were now to esteem the sovereign's pleasure as the standard of right and wrong, and his prerogative was rais'd above those laws of truth and equity by which the ETERNAL himself is pleas'd to regulate his actions. Whoever by a single word presum'd to oppose him, receiv'd a golden casket in which was a silver knife, which he was to plunge into his own breast.

Thus every noble sentiment having gradually lost its influence, true valour

droop'd, suppress'd by abject fear ; and the noble love of liberty, wither'd. Freedom of will was confin'd to the monarch, and all others reduc'd to the servility of brutes : their portion stupidity, implicit obedience, and severe chastisement. He erected at Caiman a prison called the castle of eternal oblivion, where it is death for a prisoner to remonstrate, or to supplicate for pardon. TYDOR, the instrument of his cruelty is the first of his slaves, and governs with all his master's tyranny. Under his murderous rage, Cush had already been depopulated, had not the extraordinary fertility of its females replac'd the multitudes that fell victims to the ruthless tyrants. An abject ceremonial was at length ordain'd, and fervile prostrations, with covering the face, and beating the breast, were ordered to be practis'd by all that approach'd the haughty MAGOG, who from his lofty throne look'd down with

disdain, on the humble seats of the
shepherds of the people.

Yet this abject homage was not
sufficient to gratify his insatiate arro-
gance: for returning from Nod in
triumphal parade, the wretch became
so infatuated with pride, as to assume
the honours and pretend to the power
of the MOST HIGH. Often did he
cry, in the midst of his impious folly,
that it was he who made the earth and
sea, and to prevent his waves passing
beyond their appointed bounds, had
committed the trident to his brother
NEMESIS, who had been swallow'd up
by the foaming surge. That he had
taught him to yoke the floundering
seahorse to the brittle shell, and to rule
the liquid deep, while he himself chose
the land, in order to display his gran-
deur among the sons of earth. Soon
were fifty thousand men employ'd in
erecting to him a lofty and splendid

temple of polish'd marble, in which he plac'd the images of the vanquish'd deities, and above them all, his own. This was of porphyry: it was form'd of gigantic size, and with attitude imperious. Under it was this absurd inscription, Bow the knee to the Effulgence of the Deity. Priests, sacrifices, and festivals were then appointed in honour of the idol; and with sound of trumpet an impious proclamation was made, that for the future the image of MAGOG, the Effulgence of the Deity, was alone to be worshipp'd as the Creator and Lord of the earth. His eldest son first from the smoaking censor rais'd clouds of incense before the idol. The fawning crowd follow'd the profane example. But shock'd at the impious act, I refus'd to fall prostrate before the statue of a tyrant. At this the fell monster was enrag'd, and instantly sent me the casket with the silver knife, but instead of plunging it in

my breast, I rush'd thro' the confus'd throng, and escap'd to these rocks.

Thus spake the fugitive, and I, with eager emotion, reply'd, Can valour and pusillanimity dwell together in the same bosom? How amazing is it, that the inhabitants of Cush can be intrepid in the field, while at home they are the most abject slaves! The service of MAGOG is treason against mankind. Submission to him is apostacy from God, from religion, and from virtue.

We left LAOMER amidst the crags of the rocks, and hasted into the heart of the country. In our way we beheld people flocking in crowds to Hanuch, the capital, to celebrate an annual festival. The plains around the city were cover'd with multitudes pressing forward to the temple like floods rushing towards the ocean. Hanuch with its nine times nine gates, could

not contain them : and there, at every rising sun, a thousand heralds proclaim'd, Hear ye men of Cush, says the Effulgence of the Deity, who for the welfare of mankind, spreads his almighty wings over hill and plain, earth and sea ; the lord of destiny, and of the axis on which the wheel of fortune turns commands, that when the trumpet shall be heard, ye fall prostrate to the earth, and worship MAGOG, who has made the gods of Noë his foot stool, and who giveth to the nations to eat the fat of the land, that they may fulfil his commands and live. But the slave who on hearing the solemn sound shall not worship him with humble prostration, shall die—He shall die to appease the anger of MAGOG.

The whole throng of abject slaves heard the threatening voice and fell prostrate, grovelling in the dust. Yet two young men, LAMER's noble sons

boldly stood erect, and griev'd at the
 abject servility of their countrymen,
 cry'd, Shall we basely give the worship
 due to Him who inhabiteth eternity
 to an idol of stone, the image of a fran-
 tic wretch whom we ourselves have
 exalted, that he might be our shepherd,
 and not a ravenous wolf; that he
 might protect and not destroy us.

The haughty MAGOG, enrag'd at
 hearing the voice of truth, furiously
 cry'd, The impious wretches shall be
 slain, and my altar be sprinkled with
 their smoking blood. I was standing
 on a pinnacle of the temple, shrowded
 in a cloud, close by my conductor, and
 desir'd him to save from the murder-
 ous knife of the priest, the noble youths
 who had bravely borne testimony to
 the MOST HIGH who liveth forever.
 He consented, and waving his hand,
 the idolatrous multitude were instantly
 struck with blindness. Instead of LAO-

MER's sons, they seiz'd each other, and instantly the temple was fill'd with confus'd lamentations, tumultuous noise and wild uproar. The seraph then descending, address'd one of the brave youths, crying, Draw thy sword, and smite the tyrant. He obey'd. He smote MAGOG, and his blood gushing forth in a stream, stain'd his statue impiously nam'd the Effulgence of the LORD. The seraph then taking the witnesses for GOD into his protection, we, with swift feet, pass'd through the blinded multitude, and left the idolatrous city. My beneficent conductor then directing them to a cave in the rock, where they would find their solitary father, we resum'd our rapid course, proceeding towards the northern zone.

Nod is separated from Cush by a rapid torrent which continually roars. There the woods abound with deer,

and the lakes and rivers yield plenty of fish. As the inhabitants dwell near the woods and waters, the bow and arrow, the hook and line, were once in the hands of all the people; and wild beasts and fish furnish'd them with the means of life. Peaceful and satisfy'd with little, they were not plagu'd with the subtle distinctions of law; and courts of justice were render'd unnecessary by the force of customs never violated. Strangers to tillage, they slept in the lap of indolent repose. The knowledge of the ETERNAL, tho' obscur'd, was not utterly extinguish'd; but they esteem'd themselves unworthy of his regard. Nature seem'd to have secur'd them from invasion by placing between them and MAGOG the rapid torrent, which neither the strong horse, nor light skiff could pass. But while that tyrant was carrying war and desolation from land to land, there liv'd in Cush a man of adventurous mind, who

first on the broad stream built a spacious vessel of cedar planks ; in the middle he plac'd a mast, to which hung a spreading sail to gather the hovering wind, and to govern its motions he fix'd an helm. In this spacious vessel he ventur'd the rapid deep, and boldly reach'd the distant shore, where he found a people array'd in feathers, artfully interwoven, and glowing with the brightest colours.

This discovery soon reach'd the ears of MAGOG, who heard the news as the proclamation of victory, the forerunner of new triumphs, and sent a fleet to Nod with these insulting proposals : MAGOG before whom the princes of the east veil their faces, when they approach his dazzling lustre, has receiv'd information that ye are a people to whom his goodness is unknown : but as he withholds not his blessings from any nation of the peopled earth, he

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careth for you. He will furnish you with laws and customs, with raiment of woven linen, and gods of molten brass, of human form and comely shape. All he requires in return is, that the children of Nod shall become his slaves, the young men to attend his camels and his asses, and the maidens to prepare food for the servants of the king.

To this message the inhabitants of Nod answer'd : If ye have laws and customs, and raiment of linen, let us have them in exchange for the things with which we abound. Ye shall have the fruit of the fertile soil, and the growth of our woods. Take all but our sons and our daughters, the future fathers and mothers of our people, without whom we should soon be no more a nation.

MAGOG exasperated at this mild and sensible reply, prepar'd for slaugh-

ter; he cross'd the streight with a thousand arm'd vessels, to chastise the insolent race who dar'd to refuse to send him their sons and daughters. Soon were the fields strew'd with breathless bodies distain'd with blood, and no shelter could be found from the fury of the reeking sword. His sanguinary hirelings, through the mere wantonness of cruelty, slew the poor defenceless inhabitants, and rang'd the woods and wilds in quest of carnage. Scarce a fourth part of the people escap'd the thirsty sword; for what could they perform against enemies train'd to slaughter; who assaulted them with the fury of lions.

Still every part of the country wore the marks of death. I pass'd over a spacious tract cover'd with bones, mangled flesh, and mould distain'd with blood. There with horrid art arose high in the air pyramids of human

Book I

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bones. On the bank of a river which refreshes and fertilizes the land, MAGOG had built a city, where was erected these dreadful trophies of his victories. Nod's unhappy sons whom the sword and their own grief had spar'd, were condemn'd to toilsome labour, to dig clay, make bricks, and work in the quarries for their hard masters. To what base indignities, O ye young men and maids were ye expos'd! in the open market of the city, we saw troops of blooming virgins torn from the bosoms of their mothers, or young women from their fond husbands arms, standing naked, to be purchas'd for money, and sold at a lower price than the horned ox — Weeping they stood, hiding their blushes and their tears under their dishevell'd hair.

Fill'd with horror and deep concern,
we soon turn'd from the ravag'd land,
overflow'd with guilt, and proceeded

thro' the regions of the north, where the inhabitants are less thinly scatter'd. They sow the rich field, which produces a golden harvest. They plant vineyards, that become laden with the luscious grape, and bring forth the plenteous vintage. Long was our flight over the ocean's fruitful waste, till west of Eden we perceiv'd Masis, flowing with milk and honey, and inhabited by the descendants of SEBA, the grandson of ABEL. They have light hair, are swift of foot, and ever in motion. Wit there assumes the place of judgment; and to their perverted taste our divine discourse was insupportable. With them devotion is dull stupidity; a modest timidity, ridiculous bashfulness. All the force and spirit of religion are lost in ostentatious pomp and pageant ceremony. We found them divided into two sects, the blue and the green; for their sentiments were distinguished by the colour of their habits.

Those esteem'd the blue of the etherial vault, a symbol of true devotion: these found the colour of the verdant carpet of the earth a more spiritual ornament. Those form'd hieroglyphic images of God, the angels, and the powers of Heaven, under the form of men and animals, plac'd in strange combination. These pluck'd down their images, overturn'd their altars, and on the green turf burnt their offerings to the LORD. Long disputes were carry'd on in the synod of the priests, whether the cherubs who brandish their swords over Paradise, be celestial spirits, or fiery meteors. To each the affair was indifferent, yet the green having taught the first, the blue, from a spirit of contention, maintain'd the latter.

Now reign'd over the people a king nam'd ASDON, whose consort ANAIS, rul'd supreme, while every generous sentiment of ASDON's mind, being stifled

by blind superstition, he resign'd to her the whole conduct of his affairs, and devoted himself to religious trifles, of which he was so strangely fond, that he once gave one of his best cities, for a staff said to have sprung from a scion of the tree of knowledge.

AN AIS siding with the blues, the green were by her powerful influence involv'd in the miseries of a cruel persecution: instantly all the dear connections of nature of marriage and friendship lost their force, and those most nearly ally'd, treated each other as the bitterest enemies. Thus the infernal spirit of persecution reign'd triumphant. At length the savage priests prompted by the remorseless queen resolv'd to exterminate, by a sudden massacre, all the green. At the dead of night the horrid slaughter began: some were suddenly slain, while they had scarce time to experience the sense

of pain. Others starting from sleep, awak'd by the insulting shouts of their savage enemies, and the doleful cries and dying groans of their wounded, their expiring friends, fill'd with horror attempted to fly; but only fled to meet their death. All places swarm'd with blue-clad assassins, who, while with fell alacrity they were dealing death around, cry'd with exulting voice, Let us cut them off, let us spare none of these odious monsters; for this is the order of the queen, who thus vindicates the cause of GOD, and revenges him on these impious unbelievers. Thus in the midst of their diabolical cruelty, they had the name of the MOST HIGH in their mouths, and while deeply stained with innocent blood, offer'd a solemn sacrifice to the ALMIGHTY AVENGER of the innocent. The queen from a window of the palace viewed with exultation the horrid carnage: while the

king, lost to all sense of the dignity of his office, with eyes flaming with rage mingled with the assassins, and join'd with them in murdering his subjects, his hands, face and raiment ting'd with blood. Then grinn'd the dogs of ANAIS, fatiated with human flesh. The wild hyenas fawn'd at the feet of ASDOD. ASDOD and ANAIS grinn'd a horrid smile. Then was seen the full-swell'd crows of the birds of prey, and the wild beasts of the forests snuff'd the slaughter as it flew in the wind.

The returning sun, which night, unwillingly suffer'd to approach, saw us in the capital of Mafis, magnificently built by SELMA. In the streets we found only trembling women; fathers who had expir'd on the mangled bodies of their sons; brides who had fainted in the arms of their bridegrooms, now reviving tore their hair, looking around

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in all the agony of wild distraction, and sucking infants hanging at the breasts of their pale lifeless mothers. Struck with the various horrors which every where met my eyes, I begg'd of my guide to suffer me to leave the shrouding cloud; he consented, and I instantly appear'd before the savage tyrant.

What inhuman rage, said I, has produc'd the horrid scenes that wound my sight, and fill my heart with anguish? Are these objects, O king, thy work? Are they thy crimes, O queen? Does the god ye serve delight in misery and in murder? Does he teach you to murder those whom ye are bound to protect? Is he, like you, inexorable, and render'd obdurate by hatred, and a love of revenge? Oh this is not the all-gracious CREATOR and preserver of men: when he punishes the inhabi-

tants of the earth, it is that they may turn from the evil of their ways, and seek the path of righteousness? for he is slow to anger, and delights in mercy. He then who is known to thy priests, O king! is not the GOD of ABEL, your grandfather, whom CAIN himself acknowledg'd, and supplicated for pardon; but each of you have multiply'd the sins of that first fratricide, by heaping on your heads the guilt of the murder of ten thousand brothers. The GOD of ABEL form'd us for happiness, form'd us to love himself, and to love all who, like us, are the work of his hands. From my lips flow the law of truth, and to you I preach love and benevolence, the first of all religious duties: but what are your laws? Are they not acts of power and of folly? Your virtues are the boast of SATAN, who inspires your priests with mad rage, and infernal fury.

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My opening my lips against established errors, was accounted blasphemy. ANAIS gave orders to bind the heretic in chains for reviling their gods, and censuring ASDON, for exterminating the impious, who had sacrilegiously thrown down their idols, robb'd the temples of the presence of their deities, and consecrated themselves to the service of SATAN and his angels. Soon were my hands bound with manacles of iron. I patiently submitted; but, self-opening, they fell from my wrists, and the seraph taking me into his protection, we pass'd invisibly from thence, fill'd with deep concern at the miseries produc'd by hell-born superstition, ardently longing to find a people who had a better claim to the title of humanity.

We then pass'd to Lud, situated under the ardent rays of the sun. The inhabitants are the children of voluptu-

ousness. We beheld them in the vineyards of Sofala, on the banks of the Damna, which rolls its stream over golden sands. We saw their bosoms pant with the motion of the mazy dance, and their unguarded hearts fill'd with amorous transports by soft lutes, which with soothing sounds enervate the soul. They esteem themselves happy while the goblet crown'd with sparkling wine goes chearful round, and spicy meats prolong the meal, follow'd by sickness. They strew their beds with roses: but soften'd by luxury sleep unsound, if a single bud lie beneath the fragrant leaves. The intercourse of the sexes is restrain'd by no law. Their unbridled youth ramble freely from Ahalibama to Timna, and the females, instead of waiting for solicitation, keep harems of beautiful youths. All the pleasure they here taste, they madly imagine will accompany them after death. Their minds

are govern'd by levity : voluptuousness
and licentious folly preside in their
public councils.

SICHAR took us into his palace,
where every room was fill'd with aromatic fumes. From a magnificent gallery we saw walks bordered with flowers, leading to grottos adorn'd with shells. Where wanton damsels feign'd to conceal themselves from the pursuit of the laughing youth, who follow'd them with eager lascivious eye. In the banqueting room the hearth flam'd with odorous wood ; and there a vocal choir join'd with instrumental music, with softest harmony, thus express'd in rapturous strains, ideas most destructive.

Ye sons of earth, while fleeting youth
inhales the balm of life, and raises the
soul to pleasure, let not the gloom of
virtue darken the smiling hour, nor
proud ambition, nor empty fame dis-

turb your soft repose. Be wise before
age furrows the brow, and pluck the
luscious fruit before it falls. He who
longest prevents the approach of Death,
knows that at last he'll come and pierce
him with his flaming lance. Enjoy
then the present hour, nor dread the
future: for when the rose bud opens,
soon it fades and mingles with the dust;
and when the verdant branches of the
leafy trees cease to drink in the vernal
dew, their dry heads embrown'd by
thirst, wither, droop and die. Indulge
then the short gift of life, banish care,
sooth thyself in Pleasure's lap. Crown
the mantling bowl, and live the life of
the bless'd immortals, who in a circle
of incessant delights enjoy, without
thoughts of man, the luxuries of Hea-
ven.

Thus sang the choir of drunken
pleasure. The seraph heard the im-
pious song, while indignation spread on

his cheek the blushes of the dawning day, and from his opening lips flow'd this instructive reproof.

How is all the vigour of the immortal spirit lavish'd on vanity! How is every noble faculty of the soul debas'd! Short-liv'd pleasures, in a giddy round, have extinguish'd every exalted sentiment, form'd by the great CREATOR, for an eternal duration. Before man has run half his fleeting course, he has gratify'd every temptation to voluptuous delight, and satiated with sensual pleasure, strives to revive pall'd appetite, and to rekindle the damp'd flame of brutal desire. Thus it fares with the wretched apostates from virtue—from virtue the source of uniformity of life, and of all the charms of sweet variety. On the soul which the rays of virtue warm, hangs no disgust: the heart triumphs with home-felt joy, and each successive morn sees the gladden'd

foul rising, progressive, nearer towards Heaven; each succeeding day is fraught with something new. Virtue in new lights lays open noble prospects: goodness takes root with decency, and candour is adorn'd with gravity, with growing sanctity, and purity of love. Still the farther they advance the prospect enlarges, and Virtue leads them above the low circle of earthly joys, to those that are eternal. The prime end of life is not to be found in roseate bowers, or the lulling lap of soft indolence, and luxurious pleasure. Man was not form'd to grasp at all the allurements that rise in crowds before him, much less to weary his insatiate eye in quest of vanity. He who, incautious, swallows large draughts of sensual pleasure, deprives himself of all sweet sensations, and foul-fac'd Disease, with hollow eyes, and tottering step following close, steps into the place of florid Laughter: for even on earth the

punishment of those begins who violate the ordinances of the MOST HIGH. Thou O SICHAR! believest that he who has clos'd his life in the bosom of Pleasure, shall escape as one conceal'd from GOD: but the eye of Justice none escapes. Know, that on the other side the grave are two paths, one leads the pious to GOD's eternal temple; there he passes through a vista, where the trees bend under their fruit of vegetable gold, hanging on ambrosial boughs, and shining in perfect lustre, are ripe and fitted to the taste of the enraptur'd soul; but the other leads to the flaming gate of Hell. Ah deceive not thyself, beyond the grave thou shalt be judg'd by him who made and governs all; who slow to anger, and waiting to be gracious, grants the sinner successive centuries for repentance. Whoever therefore thinks that sin escapes the notice of the MOST HIGH, is dreadfully deceiv'd. For the revolving heavens

whose revolutions measure time, are before the omnipresent God as written tables on which are inscrib'd, in indelible characters, all the actions of men. Bless'd is he of whom many worthy deeds are recorded! Bestow not then on time the cares due to eternity: act not as if this life was the end of thy creation; and make it not, by evil habits, the abode of calamity, pain and remorse: but rather the seat of peace and gratulation. Bridle thy desires—temper thy pleasures, lest they destroy thee in their embraces. Seize the joy that will last when time shall be no more: the joy, that no accident, that no grief shall destroy. Such a life will reflect honour on thy natal day: it opens a ravishing prospect of futurity; it affords a delightful foretaste of the pure and eternal felicity of the angelic host, who amidst their sublime and rapturous pleasures, are not unmindful of man. On his concerns RAPHAEL

oft leaves the celestial courts to descend to earth, and thence the cherubim and seraphim oft come down, and with delight hover unseen by mortal eye, about the virtuous, sympathizing in their pure felicity. They too pity, with friendly concern the souls which become brutal by sinking into the mire of sensuality, while the groveling pleasures of earth conceal from them the view of Heaven.

The seraph having thus spoke, chang'd his appearance; his form became more lucent; he rose to an angelic stature, and a celestial lustre beam'd all around. Dread and amazement now seiz'd the voluptuaries, who said to each other, This stranger is not a mere mortal : his stature surpasses that of man. He is, perhaps, one of the celestial court, who, 'tis said, frequently descend from Heaven to visit

the sons of earth; but at his gravity,
mirth and laughter fly.

SICHAH becken'd to the enervating
bands of vocal and instrumental music,
and they withdrew; then bow'd to
the angel, as man bows before his
God; scarce presuming to lift up his
eyes to the radiant form.

How does thy beauties, said he,
beam with sudden radiance on my daz-
zled eyes! With what more than hu-
man dignity rises thy glorious stature!
Thou residest in the Heaven of Hea-
vens. To thee a sacrifice shall in-
stantly be offer'd; and to thee myrrh
shall burn in fragrant incense. Say,—
Oh say, how shall we, the sons of
dust, obtain favour from thee, who
thus diffuses celestial light.

With mild aspect, the seraph thus
reply'd: To the only LORD of Heaven

and Earth, are altars and oblations due. Before the ETERNAL and INFINITE, the angels fold their hands, and with awful reverence bend the knee. From him they receive their radiance, but dim their lustre, when, at his command, they visit the sons of the earth. They, like man, are his offspring; but form'd of superior dignity, and cloath'd with lucent robes. They are ally'd to the human mind, for angels and souls are of one nature and one original; both proceed from the breath divine. Yet thou, O man! who mayst boast thine exalted origin, thy noble kindred, nourishest ignoble desires, and sinkest beneath the level of the beasts that perish. Oh cast far from thee these brutal desires, and let thy thoughts and actions be worthy of thine exalted nature, and the glorious hopes for which thou wert form'd. Despise low grovelling pleasures, and all the delusive charms of sin. Wal-

low no longer in the mud, but raising
thine head above it, cultivate thine
intellects, and by piety and virtue eno-
noble thine immortal soul.

Submissive humility appear'd in SI-
CHAR's deportment; but his heart was
evil: he meditated mischief, and said
to himself, Whether this my guest be
an immortal son of Heaven, soon will I
know by an infallible proof. He then
cruelly gave private orders that one of
his purchas'd slaves should be slain; his
cook boils the flesh, and laying the
mangled morsels in dishes, S ICHAR
causes the horrid repast to be plac'd on
the festive board, and cutting one of
the disguis'd limbs, besought us to eat.

No sooner had S ICHAR spoke, than
maddening horrors seiz'd his mind;
took possession of his brain, and fill'd
the seat of imagination; amphysbenas
and hydras darting from their wide

gaping mouths their forked tongues,
seem'd to hover over the table with
their leathern wings. With high-arch'd
eye-lids and open mouth, he stood a-
ghast: then starting cry'd, How the
hall resounds their hissing! Hiss not
at me ye amphisbenas, ye hydras dire!
See those scorpions, black and filthy,
rising from the floor, advance shaking
their envenom'd stings. Ah see the
dishes! blood flows from the wounds of
each mangled limb, and from the smok-
ing dishes issue groans. He then at-
tempted to fly; but the door appearing
guarded by invenom'd monsters, he
started back, crying, These filthy ser-
pents have seiz'd my body, they twine
round my limbs. I feel their stings, the
venom has pierc'd my heart, O blood
unjustly spilt! Then falling he roll'd
on the ground, and with a heavy groan
expir'd.

With hasty feet we left the palace;
and bent our flight to Havila, which

produces bdellium and the onyx, and is possess'd by the descendants of Kedar, whose chief employment being breeding cattle, they live in tents, moving with their herds and flocks from place to place: only NADOKH had assembled his descendants within the walls of Yarmut. In the neighbouring country my attention was excited by the casual mention of SIPHA, my dearest friend, who, I was told, had long dwelt on the banks of the river Pison, when a tragical event drove him from Havila; for he had a numerous race train'd up in virtue, and rear'd to manhood; but all were brought to the grave by an untimely death.

Havila has now abolish'd the worship of the sun; but though the people offer up their prayers to the only God, the Infinite and Eternal; they pay almost divine honours to PUTNIEL, an impostor, whom they esteem his pro-

phet. This deceiver boasts that he has been in Heaven, where he stood before the MOST HIGH, who girt him with a sword, to subdue all the nations that rejected his laws, and refus'd to acknowledge him to be the brother of the ETERNAL. The people gave credit to his lies, and PUTNIEL promis'd in the name of the mighty GOD, that the gates of Paradise should spontaneously open to receive all who dy'd fighting for his cause, while they who fled in the day of battle, should be dragg'd by SATAN into the deep and tremendous abyss of Hell. Hence Havila is fill'd with the sons of war and rapine. These doctrines produce robberies and murders as works acceptable to GOD; for all believing that Heaven is to be obtain'd by the sword, they invade the lands of the innocent, and the countries which have never injur'd them, the artful impostor declares he will bestow on his most distinguish'd warriors. Thus

produces bdellium and the onyx, and is possess'd by the descendants of Kedar, whose chief employment being breeding cattle, they live in tents, moving with their herds and flocks from place to place: only NADOCH had assembled his descendants within the walls of Yarmut. In the neighbouring country my attention was excited by the casual mention of SIPHA, my dearest friend, who, I was told, had long dwelt on the banks of the river Pison, when a tragical event drove him from Havila; for he had a numerous race train'd up in virtue, and rear'd to manhood; but all were brought to the grave by an untimely death.

Havila has now abolish'd the worship of the sun; but though the people offer up their prayers to the only God, the Infinite and Eternal; they pay almost divine honours to PUTNIEL, an impostor, whom they esteem his pro-

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these people esteem a quiet death, produc'd by a slow disease, as the most dreadful of all disasters. Hence the warlike PUTNIEL, at the head of his credulous host, obtains victory on victory, and his orders are esteem'd as those of the MOST HIGH.

The inhabitants of Yarmut alone shut their gates against the deceiver, and the resolute BALACK, chief of the council of the elders, caus'd a strict watch to be kept on the walls. As his knowledge and experience enabled him to render ineffectual the attempts of his enemies, PUTNIEL endeavour'd to corrupt him, by promising to make him the second in command. But he scorn'd the honours offer'd him by an impostor. PUTNIEL then strove to gain him by promising to restore to BALACK, SELIM his son, whom he had lamented as long since dead; for a robber had carry'd him off in his childhood, and pre-

sented him to the impostor, who had brought him up in his camp : but he reply'd, Not even to preserve the life of my son, will I betray Yarmut. The prophet exasperated at his noble inflexibility, basely resolv'd to take away his life, and, horrid thought ! to make the son his instrument in the father's murder. The soul of SELIM had been deprav'd by superstition ; he, like a young lion train'd to obedience, was ready to obey the nod of his keeper. No sentiment, no idea had place in his mind, that was not fix'd there by PUTNIEL ; what he blam'd had hitherto appear'd execrable, and his approbation gave the stamp of virtue.

PUTNIEL was revolving in his mind the murderous deed, when the seraph and I enter'd Yarmut, and unperceiv'd saw all that pass'd. An armistice had been agreed upon between the contending parties, under the sanction of which

the treacherous impostor, with some of his most resolute followers, had enter'd the city, where I saw him take young SELIM aside, and having presented him a golden cup, of which the youth drank, heard him thus speak :

O son of the prophet ! hear from my mouth the words of the ETERNAL. By thy hand will He execute His vengeance, by a youth will He confound the strength of the aged warrior. Go, and with silent obedience, accomplish the Divine vengeance. Rejoice in the commission, and boldly strike the blow. The LORD OF HOSTS will be with thee : He will guard thine heart with iron. BALACK is the sacrifice which GOD requires from SELIM.

Shock'd at these impious words, I cry'd, looking at my conductor, O how horrible ! how blasphemous ! thus to defame the benignity of the all gracious

CREATOR! How diabolical thus to practise the dire works of revenge and murder under the awful and venerable name of the MOST HIGH.

SELIM answer'd, How has my hopes been deceiv'd! Oh that the LORD OF HOSTS had enjoin'd me to perform some atchievement in the field of battle—some atchievement where danger frowns on the brave! Am I to stand meanly sculking behind him who suspects no harm: behind an helpless, unarm'd old man, and thus basely snatch his life? Shall my sword be first stain'd by an action so foul?—My first victory be obtain'd by treachery? Thou thyself hast given me to BALACK, as a security for thine observance of this suspension of arms, and is it thus that thou fulfillest thine engagements. 'Tis better to die in the open field, than to conquer by such vile, such secret treachery.

PUTNIEL heard him with resentment, and thus exclaim'd, He sins against the MOST HIGH, who making use of frail reason, impiously presumes to examine whether the words I speak are right; for whoever dares to think for himself is unworthy of being my disciple. Knowest thou not who I am? While GOD has chosen me as his prophet — while he has sanctify'd Yarmut for his earthly temple, wilt thou presumptuously scruple to obey my commands, and search into the means by which he will fulfil his purpose. Leave my presence, thou wretch, and among the idolaters seek a prophet.

The youth alarm'd as if the voice of GOD had thunder'd in his ears hastes away, sees BALACK kneeling before an altar he had dedicated to the sun, and dragging him to the ground, cries, The ETERNAL has commanded, and whatever he commands must be right.

then plung'd a dagger in his bosom. The old man with melancholy fault-ring voice return'd, My dear mistaken SELIM ! Then sigh'd, giving him a look of tenderest pity. The bloody weapon dropp'd from SELIM's trembling hand. At the same moment enter'd SEMIDA, who had carried him off in his infancy, and presented him to PUTNIEL. SEMIDA, with a look of amazement thus exclaim'd: What O SELIM ! hast thou done ? He who here lies bleeding is thy father ! O wretch, thou hast given him death who gave thee life!

SELIM stood motionless, as if transfix'd by the avenging thunder, then fell on his murder'd parent, and felt for the dagger, but BALACK griping it fast kiss'd him and dy'd. The mind of the youth was fill'd with unutterable horror, and his cheeks overspread with a mortal paleness. He sigh'd: He

struggled with death. He expir'd, and his lifeless corpse lay by his father's side, for the inhuman PUTNIEL had mix'd poison in his cup.

With BALACK Yarmut lost the soul of war, and his death, the adherents of the false prophet call'd a judgment from Heaven. Under the covert of the night his army drew near to the afflicted city, and traitors corrupted by bribes hastily open'd the gates. Then was Yarmut fill'd with murders; for whoever refus'd to acknowledge the treacherous impostor was put to the sword. Then did the body of the cruel ABIRAM become the prey of the dogs: with pleasure they lick'd his blood. The superb temple of the sun was raz'd to the ground; and the golden idol melted in the furnace.

We had wander'd through the whole circle of the earth that rises above the

confluent waters. Annually the land gains upon the sea, which in the deep recesses of the earth enlarges its receptacles, and casting up sand, stone, and gravel, leaves them on the encreasing shores, which, even to me who have seen this delightful garden of God, appear richly adorn'd with flowers and vegetables in an infinite variety, becoming the still youthful earth, blooming in all the vigour of fertility. How delightfully is the land variegated with hills rising with easy slope, and none of them surpassing in height that of this plain in which we dwell. These are rich in springs, which gliding down, water the flowery lawns.

We are here plac'd in the centre of the midland regions, environ'd by three potent monarchies Elam, Aram, and Assur, where architecture and sculpture display all their skill and grandeur, in temples and palaces of polish'd mar-

ble, adorn'd with porticos, colonades, relievos, and statues. Pyramids spreading their broad base over extensive fields, rise with solemn grandeur to the clouds, and terminate in a lofty plain ; while slender obelisks raise their conic forms high in the ambient air, beyond the reach of sight. These are the works of the Nephelim, a gigantic race, sprung from the ill-suited marriages of SETH's offspring with the daughters of CAIN. Strangers to true dignity, no other greatness they know, but that which consists in bulk and stature, in largeness of bone, and amazing strength. They have seiz'd innumerable captives, whom they employ in toilsome labour, sweating at the hot forges, and working for them in the mines and quarries.—But they are not unknown to you ; from the top of your native rocks ye have observ'd them stretch their long limbs on the banks of the cooling streams. Ye too have perceiv'd Thamista's lofty

towers, whose three hundred princes we now found leagu'd to assault with hostile force the Paradise of GOD. To this vain expedition they are prompted by DAGON, the pretended magician, who promis'd those that engag'd in this enterprize the favour of ADRAAMELECH, the second in power to SATAN. Skill'd in secret arts, and juggling tricks of strange appearance, he deceives the sight of credulous men. He knows the secret laws of Nature, and her hidden powers, and by his seeming miracles, taught him by ADRAAMELECH, has gain'd such influence over the giants, that considering him as the arbiter of fate, they have erected him a temple at Thamista, where divine worship is pay'd to an imaginary being call'd Destiny. This DAGON has persuaded them, that the holy cherubs who guard with flaming swords this sacred mountain, are only aërial spirits plac'd there by expert magicians, who

by talismans and mysterious words and numbers oblige them to surround the delightful spot, that they may meet with no intruders in these happy groves: but that those spirits not being of heavenly birth, may soon be vanquish'd. This he urg'd was an undertaking worthy of those mighty sons of earth, who strengthen'd by bones of brass, fear'd no corporeal form.

The flower of the gigantic race were now encamp'd to the north of Eden's lofty portal, and their native ferocity enflam'd by their having receiv'd a plant esteem'd of sovereign virtue against all the powers of magic. Within Thamista's spacious walls were assembled the people of Alam, Elam and Assur, who had pour'd from an hundred iron gates to see the march of those engag'd in the boasted enterprize, or to execute the commands of their chief. A thousand pair of elephants

were harness'd to draw vast blocks of stone prepar'd to form an easy ascent up the mountainous steep. Troops of giants, with sturdy limbs, appear'd with axes to fell the venerable cedars at the foot of the mountain, that stand with trunk enormous, raising their stately heads above all the trees of the forest.

The seraph having seen the beginning of this monstrous attempt, laughing said, Shall we not haste to inform the watchers at the gate of Paradise, of the mighty strong bon'd enemies that are marching against them, lest being attack'd, when off their guard, and while their shields hang useless on the trees, they be seiz'd with unusual terror?—Yet be in no pain for the mountain or its inhabitants, while they are guarded by the invincible troops of Heaven, before whom their bones will melt like wax, and all their

strength vanish like a vapour. Thou may'st now return and rejoice with thy family, who want thy presence. The all-disposing hand of the MOST HIGH has provided for thee new friends, worthy of thine affection. I must now return to the empyreal Heaven, Such are my orders. But how am I afraid, that the Long-suffering of GOD will no longer withhold the punishment due for such universal, such enormous guilt. Woe be to the people whose sins compel the sovereign JUDGE to shut against them the door of grace! There in the north, where Arcturus, crown'd with unborrow'd light, illuminates the mundane orbs, refresh'd by its beams, was a world, in the hearts of whose inhabitants GOD had reveal'd his testimony and implanted his laws. But now it no longer revolves round Arcturus, its sun. The sins of the wretched inhabitants, some like those at which we have griev'd, and

others to the men of this earth unknown, have involv'd them in utter destruction. Suddenly, at the divine command, a blazing comet, approach'd from worlds remote, and rushing by many terraqueous globes, pass'd within the sphere of Arcturus, then fell with a sea of fire on the devoted orb, carrying it involv'd in flames along its excentric path. O NOAH from afar I beheld the dreadful shock, the wreck of the dissolving world, and heard the tremendous crash of that unhappy earth, when struck by the dreadful comet, wing'd with the divine vengeance! Alas! equally profligate is the race of man, and with equal crimes do they provoke the OMNIPOTENT!

Affectionate was our parting as that of friends ally'd by blood: I express'd myself with reverence, and he with amiable courtesy. On my passing thro'

the gate, the sword that blazes over it was obscur'd, as was also the radiance of the angelic guard; but having proceeded to some distance, I looking back, saw the effulgence again break out, and beheld them bow to the superior being, by whom I had been accompany'd.

NOAH ceas'd. His sons with fix'd attention still listen'd, and expectation still sat in their attentive eyes. The extraordinary things they had heard afforded many subjects of speculation: but what chiefly employ'd their thoughts was the unknown kindred whom propitious Providence had provided for their father.

THE END OF THE SECOND BOOK.

THE
THIRD BOOK
OF
NOAH

F 4

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THE ARGUMENT.

JAPHETH arrives with the joyful news of his having seen SIPHA and his daughters. RAPHAEL appears before the MOST HIGH, and makes his report of the vices of mankind. Sentence is passed against them, which that angel communicates to ADAM, and his happy descendants. The sons of NOAH go to conduct SIPHA and his daughters to their father's dwelling. Their discourse by the way, and their raptures at seeing SIPHA's daughters. Their reception and converse. They all set out in order to descend to NOAH's mansion.

N O A H.

B O O K III.

WHILE the listening family thus
 sat musing, JAPHETH arriv'd.
 How transported was the tender son at
 seeing his father ! With what a glow of
 affection did the holy parent press him in
 his arms ! Then hasted JAPHETH to share
 with him the joy that with rapturous
 pulse, thrill'd thro' his heart. SIPHA
 living ! his dwelling nearer the summit
 of the mountain ! His children three

virgins! and, Oh how lovely fair!
Such unexpected delightful news all
hear with tremulous joy, and NOAH's
blood runs with fresh warmth through
his aged veins. His countenance bright-
ens. Enraptur'd he knows the onyx,
which at SIPHA's nuptials, LAMECH
presented to the bride, to grace the
festive board. SHEM and HAM now
begin to feel an uneasy void in their
longing breasts. New and silent wish-
es, with extensive power, take root and
grow, and leave no space unfill'd.
Love begins to flutter in every heart,
and each is fill'd with SIPHA's daughters.
Both ask at once of their more happy
brother, who has seen the fair he loves,
a thousand things of the minds, the
countenances, the behaviour, of the
virgins: their stature, complexion, and
the sound of female voices. Long
they continu'd to ask, and he to answer
till the hour of midnight descended
from the mountain, and then they

parted, firmly resolv'd to leave their lonesome beds, ere the morning dispell'd the clouds of night, which Paradise, with all her charms, enliven'd.

RAPHAEL had now reach'd the Em-pyreum ; for his flight was swifter than the eye darting to the distant prospect. Before the ALMIGHTY, before the cherubim and seraphim, whose office is to encompass the throne, he made his report with a voice as loud and melodious as the trumpets silver found.

All the multitudes that walk the earth, said he, have lost their innate rectitude of soul : have stifled the kindly seeds of virtue and wisdom, which thou, at their creation, emplantest in the heart. No generous instinct, none of the tender feelings of humanity remain. Each secret ornament of the noble mind is vanish'd. Their discourse is folly, and their works violence.

In vain do truth and virtue—in vain
do reason and conscience lift up their
voices,—their words return fruitless back.
Their arrows are made sharp for murder.
Mean and ignoble fruitions have
subdu'd their hearts, and the time, the
care, the concern due to the soul, is
lavish'd on the perishable body. Hor-
rible sins have struck my sight: name-
less sins of the flesh of more than bru-
tal forms: sins against nature, against
Heaven — Here the angels started back
with horror, as if they fear'd their
hearing would stain their virtuous lustre,
and celestial dignity.

Then from the sanctuary of God
a voice was heard. My judgments,
O seraph! shall be manifested before
all the creation, before the angels and
the souls of men: therefore did I com-
mand thee to go to and fro on the
earth, that thou might'st observe the
ways of men and witness against them.

Long have I borne with the sins, which thou, with just abhorrence, mention'st. Veil'd in a cloud, I descended to the earth, and saw it defil'd with sin—the foulest crimes. I then turn'd back my face, but retain'd my mercy. Still an hundred years I gave them for repentance ; but they have pass'd without their amendment. Harden'd are they against their duty and their happiness, and with an high hand triumph in their sins, and revel in their abominations. But the term of grace is past, and I will destroy man whom I have created : for their flying from true happiness defeats the benevolent design of their creation. Only one family will I save, that of my faithful servant NOAH, who walks before me in the path of piety and virtue. Thou RAPHAEL hast seen how his soul with humble fervor, rises to Heaven. From him shall issue generations that shall re-people the earth with better inhabitants. Thee I

appoint the guardian of him and his family, when the fountains of the deep shall be broken up, and the earth be dissolved. All the rest of mankind shall be involv'd in the general destruction; even the few who lift up their eyes to Me, and are in love with virtue, shall die; but I will make them known to thee, that thou may'st speak comfort to their departing souls, and conduct them in triumph to the MESSIAH, the son of My love. Now fly round the empyreum, and to the host of Heaven, and all the bless'd proclaim the day when Justice shall awake, and go forth to punish: proclaim that severe as my judgments are, they shall procure good to man.

With awful reverence the angels heard the divine voice, and joyfully celebrated the clemency which, in the universal destruction, meditated mercy and grace to man.

RAPHAEL then said, O Thou CREATOR of the revolving suns and all their planets, who with Thine eternal hand guides the reins that regulate their courses! what are the angels, the souls of pious men, and all the host of Heaven, that Thou should'st reveal to them the ways of Thy judgments? Has a creature within the wide circle of creation the presumption to judge between the LORD of Nature and his works? What Thou dost is ever most right, fittest, best. Far from Thee is all error; far all imperfection and folly. Early or late Thou accomplishest all Thy purposes. Thee nothing can withstand. Thou rulest over all, the universal God, and seest, with equal eye, heaps of busy ants and nations perish; for weighed in thy balance, the stars are as light as the plumage on the wings of the moth.

RAPHAEL now repair'd to that part of the Empyreum, where, grateful to GOD, stood the altar of the earth: ADAM the priest. There rich perfumes that grow in the celestial paradise were, on that altar, daily offer'd, and spread sacred exhalations, which, as they rose, were mingled with holy orisons, and renew'd petitions, that the ETERNAL would hasten the day of salvation. Around ADAM were all his happy descendants, circle within circle, who arrayed in celestial light, join'd his petitions, while their bodies lay corrupted in the dust. But ENOCH stood next to the father of men, still cloath'd with the body he brought from earth, when ELOA in his flaming chariot conducted him to Heaven; but first bedew'd his terrestrial frame with water from the brook of life, and pour'd on him immortal radiance to prevent his earthly tabernacle being consum'd by the splendid vehicle. The souls of the blest were afflicted

at hearing of the general wickedness of mankind; and when RAPHAEL mentioned the awful day, when the earth should be overflow'd, grief appear'd in Heaven, and their countenances were wrapt in sorrow; but joy soon return'd, and chas'd away the clouds of grief, on their hearing that NOAH was to be the root from whence new and more virtuous generations should shoot, and spread their branches over the earth. They then prais'd in lofty strains the grace of the MOST HIGH, who tempers justice with mercy, and in wounding heals, while NOAH's enraptur'd father resolv'd to descend to the earth, to see the deliverance of his happy son, so highly favour'd of Heaven.

In the mean time night fled, and the blushing morn advancing from her pavilion in the east, cover'd the summits of the mountains with a mantle of glowing red inwrought with gold, when NOAH's sons

who had pass'd the night in pleasing wakefulness, started from their beds, dress'd themselves in decent attire, and eagerly sought the narrow path leading to SIPHA's mansion in the superior region of paradise, amusing the time with pleasing converse.

HAM first broke silence. In our sequester'd vale, said he, I easily suppress'd my desire of seeing the boasted works of human skill ; for those of the great CREATOR afford sufficient gratification to the most ardent curiosity, in the construction of the spheres, the phases of the moon, the revolutions of the stars, and the golden zones of the heavens : or in the pleasing investigation of time and space ; of things eternal, and the impulse of the human will : or with thee, JAPHETH, in inspecting the beasts and birds, form'd by skill inimitable and divine. Easy is it to conquer the desire of seeing the works of men,

when all the boasted skill of human art, compar'd with those of the great CREATOR, must appear contemptible: but never could I subdue my ardent wishes to see one of the fair female form the master-piece of the divine hand, that completed the creation, and without whom ADAM, amidst the multitude of subject creatures, thought himself alone. Our mother us'd to say, that all beauty was united in EVE; but the lustre of her eyes, and the rubies of her love-inspiring lips were particularly charming, and gave peculiar pleasure to ADAM, while, whenever they opened, her voice fill'd with love and admiration all who heard her speak. Surely female beauty must possess invincible arms, thus to subdue the thoughtful gravity, and superior intellect of man. We all know what woes the sons of ADAM have suffer'd for listening to female sentiments: yet I hope to view this creature so fair, so lovely, and yet

preserve my native dignity. The same hopes I justly entertain of you, and persuade myself that all the lustre of external charms, can never allure us to quit the path of wisdom and of duty ; for should they make an ignoble use of their attractions, I'll combat them with rigid virtue. Thou, JAPHETH, hast seen them : thou hast already fac'd the danger : but is it so very great ? Are their attractives irresistible ? Do they surpass in whiteness the plumage of the swan ? or in lustre the neck of the dove ? or are their colours more various than those of the dewy drop refracting the solar ray ? Thine eyes have already feasted on the delicious sight of these blooming virgins, help us then to anticipate the pleasure to which we are hastening, and fear not to tire us by the repetition. Oh I feel the sparks of love kindling in my bosom, and soon will they burst out into a blazing flame.

Dear brother! answer'd JAPHETH;
hard is it to describe, by any resemblance, these fair damsels, to one who has never seen the blooming charms of female beauty. They are a kind of middle beings between young men and angels. Balmy sleep is less soft than their deportment, nor is the cooling shade so pleasing as the mild lustre of their eyes. Their words are music. Gentle modesty sits in their countenances, and grace in every gesture. But how great is the misfortune, when a vicious soul dwells in a habitation adorn'd with such an Heaven of beauty! Such a woman may assault the virtue of man with weapons no sooner seen than victorious. These virgins who are as virtuous as fair, I saw and heard with transport. Never before was my heart sensible of such sweet emotions; not even when gathering cocoas on the east side of the mountain, the night overtook me within sight of the gate

our eastern boundary, where stood a guard of angels shining with celestial lustre. From an eminence cover'd with tufted trees I saw them pass to and fro in the human form; for a divine power had open'd my eyes. Their mouths had heavenly attractions; a celestial radiance beam'd around them; dignity and grace shone in all their actions. Reverence, wonder and a placid love, without tumult, fill'd my soul: but with far less tranquility I beheld the terrestrial damsels, and on my taking one of the fair virgins 'by the hand, a tender pleasing disorder thrill'd through my veins, with such a delightful sensation, that in the sweet transport I sigh'd. Still the dear impression remains, and, though absent, the lovely image of the sweet maid is present to my sight. It visits me too in the hours of midnight sleep. She I first saw is like a rose-bud not fully open'd, and half disclosing its beauteous bloom. Let her be mine,

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and each of you chuse one of the others, two roses more fully blown. One tall of stature, with fine large eyes, and aspect devout and grave, holds her head on high, and walks slow with stately step, and port celestial. Thy virtues, SHEM, are to be read in her. The other not so tall is delicately form'd, a thousand graces attend on her with gentle softness, ready obedience, and timid benevolence : these attract the heart more than conscious superiority. Let me tell thee, my dear HAM, there can be no wisdom in resisting her charms. May these two, O my brothers ! be your choice, and your hearts be shut against the third. What distress would seize my distracted mind, should another choose the lovely flower that has diffus'd through my veins the sweetest pain !

O my brethren, return'd SHEM, I see, I feel the power of love : that for-

midable passion has taken possession of our bosoms : but let us take courage ; love in noble minds is a divine present. When GOD created the immortal soul to govern the body, he endu'd it with warm propensities to the kindly affections, to gratitude, friendship and compassion, to sympathy and to love, the CREATOR's sweetest gift ; and to these he added, a delight in order, harmony, beauty :—in beauty join'd with virtue, without which none are truly fair. This moral sense was planted deep in the bosom of ADAM, by the original author of all that is lovely, who for its gratification, moulded with his own hand the fair form of EVE, adorning her with just proportions, and all the perfections of earthly beauty, and to ADAM brought the new form'd angelic maid, the mother of men. The same sensations of harmony and beauty has the MOST HIGH implanted in our bosoms, and 'tis He who brings us to SIPHA's daugh-

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ters, form'd for us, as EVE for ADAM. Long already have we felt something like the emotions of love; long have we felt unaccountable desires after another self, without knowing that for us another self was form'd. Oft have we breath'd a gentle prayer, in sighs to Heav'n; oft cast up a soft wish, for a sight of some fair form inhabited by a fellow-mind. Oft too, in our midnight dreams, our arms, self-taught, have been stretch'd forth to embrace an unsubstantial shadow. But now these false elusions shall cease, and the visionary phantoms that so long have fill'd with warm emotions our longing breasts, shall give place to sweet realities, to tender human forms. We now know the place of their abode, and as the same Providence which smiles on us, smiles on them, they doubtless, are impress'd by nature with corresponding passions, and feel the love we feel for them. This I the rather hope, as our

all-gracious Preserver has plac'd them so near in this garden of innocence, and has opened to JAPHETH, a way to their dwelling. Happier than we, he has seen female beauty in three forms, and has even touch'd the fair for whom, unknown, his heart has long sigh'd in secret. Soon will he shew to us the dear objects we so long have wish'd to see : the lovely maids for whom he has rais'd such ardent desires in our fluttering bosoms. The GOD of LAMECH and of NOAH is unwilling that our lives should pass in lonely hours and sterile celibacy, and thus their race become extinguish'd. No, it shall endure—it shall see the day of salvation, the glories of the incarnate REDEEMER. As a pledge of this, SIPHA's three daughters are to be our brides. Fear not then, O JAPHETH, that another will desire thy chosen damsel : thine heart is her conquest—ours shall be conquer'd by the others. The same

charms do not equally affect all: for God has given to each mind an instinctive bent; a taste to discern among various beauties those of the mind and person nearest ally'd to itself. Let us then with eager steps haste to pass the way that lies between us, and the objects of our love. My heart exults—joy and hope dance in my veins, prefiguring golden days.

They now with redoubled ardour press'd forward through the flowery wild; but the flowery wild could not attract their gaze; nor the fragrant breeze, loaded with the odours exhal'd from the spicy groves, relax their speed. Soon to their joyful eyes appear'd SIPHA's pendant bowers. They enter the outer court, and see the blooming sisters in the lofty pavilion, busy'd, by SIPHA's command, in laying in neat baskets form'd of flexible rushes, stuffs made of the finest wool.

Before the rising light was spread abroad, their father went to the solemn grove where the MOST HIGH had pass'd sentence on fallen man, and alleviated its severity by the gracious promise of a Redeemer from sin. There, according to his vow, he offer'd a yearling steer, the fairest of the herd.

The daughters saw the brothers advance, and with bashful modesty, yet without fear, waited their approach, joined arm in arm, a graceful band. Their eyes spoke curiosity and mild emotion, chaste and pure, unmix'd with wild untam'd desire. The youths gaz'd with insatiate looks, while all their souls seem'd collected in their eyes. They imagin'd they now first beheld the bright creation, and that all they had seen before was only a gloomy twilight. So one to whom native blindness had unhappily shut the gates of knowledge, stands enraptur'd when the im-

peding film being remov'd from his astonish'd eyes, he with extatic rapture suddenly finds himself in a new world of wonders : amaz'd at the light, amaz'd at the forms and colours of the surrounding objects, he is lost in sweetest transport. Thus stood the youths struck by the charms of blooming beauty, their hearts beating with emotions too strong for utterance. JAPHETH was silent too, though his thoughts were less tumultous. He attentively observes KERENHAPUCH, and his brothers whose roving eyes no longer shoot desultory glances : each fix'd to one object, no feature, no attitude escapes examination : but though the tongue is speechless, the mind is not silent, it speaks in the love-enliven'd countenance, imperceptibly it communicates its sentiments to the object on whom it is fix'd, and this insensibly inclin'd each of the sisters to him who was form'd to be the object of her affections, and

and wish'd for her as his appointed spouse. JAPHETH could now no longer keep silence, but turning to his brethren, said,

I am not surpris'd, O my brothers, that ye thus gaze with speechless wonder. Sensations like ours are above all expression, and words can but feebly convey our meaning. Much sooner speaks the eye enliven'd by the ardent soul. Yet let us venture to make use of words, that we may with pleasure hear them answer. Ye know not yet how sweet their speech. From their lovely lips proceed the melody of well-tun'd harps.

Not unjustly said HAM, were we early warn'd to beware of woman, else why this beating heart, this fluttering in our panting bosoms, these pleasing transports at the sight of female beauty,

while our feet and tongue are chain'd
by an enchanted band, knit by nature
with secret art? Our minds too weak
to bear the burthen of our joy, sink,
overwhelm'd and lost in the sweetest
pleasure. But I feel my tongue break
the potent charmed band, fix'd to the
gaze of magic beauty: yet still en-
chain'd by ravishing astonishment, the
radiant morn and purple evening will
no more attract my wonder. Virtue
must sure reside where all those beauties
dwell: for should evil inhabit such
lovely mansions, goodness would be
tempted to become her associate.

SHEM, his elder brother, answer'd,
Doubt not HAM, that such beauty dis-
dains to dwell with vice. The pomp
of such heavenly forms, Nature could
not enviously ordain for the abode of
falshood. To native beauty, ever most
valu'd, Nature has bestow'd her seal

of goodness, that it may justly attract desire. This soil cloth'd with verdure, the fruit cover'd with her gay enamel, the limpid brook so delicious to the thirsty lip, the pomp of the living creation, are but testimonies of their goodness. Goodness is join'd to truth, and with them reigns beauty. Where virtue is not found, it is not beauty but paint, which though of the finest colours, will vanish with the embrace. But the testimonies of fairest minds shine through the bloom of colour, and doubly grace the harmonious form. O join with me, my brothers, in offering praises to the ETERNAL, for the accomplishment of his promises, by leading us to this garden of innocence, where all the winning graces of EVE are reviv'd, and shine in these three bright models unfully'd by guilt; unacquainted with the guileful arts practis'd by the ensnaring daughters of earth. With purest virtue are SIPHA's daughters

grac'd, and he, fill'd with joy, will
with us repair to NOAH's dwelling,
and with him bring these fair virgins,
no less adorn'd with virtue than with
beauty.

Sweet is the sound of thy voice, said
DEBORAH, and still sweeter thy dis-
course. Like thee MEHITABEL often
talk'd. The crown of all that's fair,
she us'd to say, is rectitude of soul,
when the stream of beauty rises from
that of virtue. And surely neither the
dew-besprinkled land in spring, the
beaming eye of Hesperus, nor the morn-
ing clouds streak'd with gold, appear
so graceful as the friendship of the vir-
tuous, the love of brothers, the magna-
nimity of the man who dares to distin-
guish himself by his piety and integri-
ty, when piety and integrity are ex-
pos'd to public scorn. Nor can any
thing be so charming as the exalted
tranquility of a retir'd life, where

Peace o'er all our steps waves her ever-verdant olive: where innocence and love divine spread their silver wings over the placid hours. Thus serene have we liv'd in these bless'd fields, the abode of innocence. We hope this our new acquaintance with the sons of NOAH and SIPHA's sister will pour around us the serene lustre of cordial amity. Should not our father's friendship flow forth on his sister's sons, and our mother's love warm the hearts of her daughters? We salute you then, as our father's invited friends. Enter our dwelling, and take a little rest, till he returns from his morning sacrifice, and then we will attend him and you down the hill.

On receiving this agreeable invitation, they immediately enter'd under SIPHA's roof, where each singled out the choice of his heart. DEBORAH attracted SHEM's regard; the thoughts of

HAM were center'd in THAMAR, and
JAPHETH address'd the blooming KE-
RENHAPUCH.

SIPHA now returning, beheld the
pleasing scene; a youthful ardour
rush'd through his veins, and he flew
into their arms, while tears of joy be-
dew'd his venerable cheeks. Having
saluted each, and welcom'd them to his
abode, he stood viewing them with at-
tentive eye, and then cry'd, Three dis-
tinguish'd perfections of NOAH's bloom-
ing years, I now with joy behold in
you, his sons; in SHEM his placid gra-
vity; in HAM his open counte-
nance; and in JAPHETH the sublime
hilarity of his mind. What a source of
delight is it for that worthy father thus
to see his temper, his manners, his re-
semblance in you, descending through
ages yet in the womb of time, to innu-
merable founders of states and nations,
whom his reverend name may inspire

with the resolution not to deviate from the path of their pious progenitor! Once in a father's hopes I also rejoic'd, when around my table sat fifty engaging youths, all born of one mother, train'd to every virtue, and to every manly accomplishment; but in one night—one dreadful night, all my hopes were blasted, and my dear sons by one horrid act depriv'd of the light. Now no male issue, my representatives, the worshippers of the true God, whom I serve, shall future ages see, while my bones sleep in the grave.

Still to thee, reply'd SHEM, remains a spring of gladdening hope. Thou hast daughters, wonders of female virtue. Heaven's choicest gifts are theirs, gentleness and purity, nobleness of mind, with wisdom, man's boasted prerogative. This garland, compos'd of the sweetest flowers of Paradise, we boldly bind round our wishing hearts, beseech-

ing Heaven to grant us these lovely gifts : the bright assemblage of virtues we now discover in thine angelic daughters, united with all the lustre of beauty. They shall bring forth worthy fathers of nations, who from them shall derive the seeds of permanent virtue. Never shall thy daughters be low in our esteem ; for what can more exalt the dignity of female sanctity, than its being honour'd by GOD himself, who from his bless'd throne will send down into a virgin's womb, his only begotten SON to redeem mankind from sin. May this honour be conferr'd on one of thy lovely daughters ! from this hope, of all hopes the noblest, thou art not excluded.

SHEM's words sunk deep in SIPHA's mind, filling him with hope-kindled light and joy. He answer'd chearful. 'Thy words, O my son ! are answerable to the devout composure of thy coun-

tenance, and thy fix'd confidence in the SAVIOUR of the world. My heart now bids me hasten to the holy man thy father, from whom thou deriveſt thine happy ſentiments : my dear and faithful friend, who by loving me, render'd me worthier of his love. My eyes long to dwell on that face, which during many afflictive years they have ceas'd to behold.

All now join'd to aſſiſt in placing baskets of curious ſtuffs on a camel, which, docile, kneel'd to receive the burden; while the damſels ſtood in their travelling garb ready for the journey. Then SIPHA taking his ſtaff, made a ſign to JAPHETH to lead the band, and he to the well-known country joyfully began his way.

THE END OF THE THIRD BOOK.

THE
FOURTH BOOK
OF
NOAH.

THE ARGUMENT.

NOAH and MILCAH anticipate the joy they expect to receive from the conversation of SIPHA and his daughters. NOAH goes to meet them, but in a grove where he offer'd his daily prayers hears the voice of the LORD, which informs him of the approaching flood ; on which he in vain intercedes for man. The meeting of NOAH and SIPHA, MILCAH and the virgins. DEBORAH relates her mother's history. A conversation between NOAH and SIPHA, in which he at last reveals to his friend the sentence pass'd on man. NOAH's sons come to ask their father's and SIPHA's consent to their marrying the three virgins, which is granted, and immediately performed.

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N O A H.

B O O K IV.

NOAH and MILCAH anticipated the joys that awaited them in the rapturous embrace of SIPHA and his courteous daughters. With what grateful aspirations, said MILCAH, does my soul rise to GOD, who has so graciously remember'd me, in giving, in the room of my sister MEHITABEL, a threefold comfort. With you, my soft compa-

nions, I shall no longer want female society. Daily will I ask you, and daily shall I hear, how the years consecrated to love and maternal tenderness pass'd over MEHITABEL's head: how the hours, smooth-pac'd, or with heavy foot, succeeded each other; and how her soul plum'd its wings, when the angel of death approach'd her bed. Soon shall I again enjoy the dear pleasure of giving instruction to infant innocence. O my love! thou canst not imagine the sweet delight that thrills through a mother's heart, when she first forms the tender soul, and moulds the ductile mind into the fair form of virtue: for these virgins are surely destin'd for my sons; their children shall I fold in my arms, and delighted place on my lap.

NOAH with equal gratitude return'd,
O MILCAH we cannot better praise the
divine bounty, which by ways of un-

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fathomable wisdom promotes our felicity, than by indulging our grateful joy in its full extent. That which swells my breast is above all expression, as are the benefits to be produced by the distant hand of Providence, more extensive, than our most tow'ring wishes. Soon shall my eyes behold the face of SIPHA, who possesses the most sincere and candid mind that ever inform'd the human frame. He who has been deny'd to my wishes and my hopes, the ALMIGHTY brings unexpected to my arms. His presence will spread a lustre around me, likethe splendor of an angel : his virtues will regale me with friendship's choicest fruits : his conversation enlighten my understanding, and his approbation improve my discourse. Often have I fear'd that in this solitude my mental faculties would rust, and my ideas and sentiments take a wrong bent. But now the ardor of rendering them

worthy of his ear will give them grace and sublimity, while friendship will heighten the pleasure of their culture. On Perat's umbrageous banks the evening has oft approach'd, while in friendly debate, we investigated the deepest truths: for in the sweet intercourse of minds truth is often found, when in solitary speculation we seek her in vain. In the presence of a friend, while our thoughts rise with pleasure to our lips, new prospects open on the mind. But SIPHA cannot be far distant, I will meet him, and hasten the happy hours.

NOAH arose, and with steps quicken'd by friendship, left his dwelling, passing into a grove of palms, by the altar before which he us'd to offer up his daily orisons. There he heard the voice of the LORD, who was walking among the trees, while a cloud, border'd by effulgent radiance, veil'd the

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glory of the present DEITY. NOAH
saw him not, but heard the awful voice
which thus spake.

NOAH, thou, accompany'd by RA-
PHAEL, hast seen the ways of men.
That race has fallen into the depths of
iniquity: they whom I created for ex-
alted piety, bow the knee to gold, to
images, the senseless work of their own
hands. Some have even plac'd their
hope in ORCHUS, and, against me have
made a covenant with SATAN. They
pay honour to Fate, which, without me
is nothing. Their souls sunk and defil'd
by the filth of the flesh, can no longer
rise; but are bow'd down to the service of
sin. Naked to my view stands the wick-
edness of mankind. Long have I borne
with their abominations; but their day
of grace is past; an overwhelming flood
shall cover the earth, and all that walk
upon it, or skim the air, shall die.

NOAH at the wrath of the incens'd
OMNIPOTENT turn'd pale: the festive
joy which had brighten'd his counte-
nance vanish'd, and universal desolation
appear'd before him: his strength then
forsook him, and fainting he fell to the
ground, overpower'd by his compassion
for mankind his brethren? but the
ALMIGHTY renewing his strength, he
arose, and in humble accents thus im-
plor'd the righteous JUDGE.

O LORD my GOD! when Thou sit-
test on Thy throne of judgment, what
man can presume to stand before Thee!
His fairest actions are fully'd by vanity
and folly. He is dust, Thou hast form'd
him of the earth, and to his kindred
earth are attach'd all his desires. At the
breath of Thine anger he withers and is
gone. But Thou, O Thou MOST
GRACIOUS! hast no pleasure in the
death of the sinner: Thou rejoicest in

mercy. But if by one stroke Thou exterminate the race of man, with what malice will SATAN and all Hell rejoice? Will they not, with slanderous blasphemy, charge Thee with being austere, and delighting in the destruction of Thy creatures so lately form'd? But O MOST GRACIOUS! if on the peopled earth are found a thousand righteous persons—righteous as human frailty will permit, who with some stains of guilt, love and honour virtue, wilt Thou not for their sakes spare the rest? But how many thousands of thousands are there now of those who, incapable of sin, hang at their mother's breasts? Wilt Thou then destroy the innocent with the guilty? No, this be far from Thee; let Thy grace then triumph over Thy destroying anger, and Thy mercy still spare mankind——But forgive, O my CREATOR and my GOD! the presumption of Thy servant, who has dar'd to plead before Thee.

His boldness displeas'd not the ALMIGHTY, who thus reply'd, Long has My patience forborne chastisement—long have I call'd on them to repent; but their necks are iron, and their hearts girt with brags. They mock at My mercy, and justice requires that I should send forth Destruction on man; but from thine house he shall withhold his hand: thee new generations shall salute as their father, and shall possess the earth that shall emerge from the overspreading deluge. In an enclos'd garden I have preserv'd MEHITABEL's daughters, the destin'd brides of thy sons, and the mothers of innumerable nations. With thee will I save beasts and birds of every kind, that in the future earth man may want no convenience or proper gratification. RAPHAEL shall bring thee the model of a structure form'd with its several partitions. From this thou shalt build an ark that shall float in the waters, and carry thee and thy

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family over the floods. It shall rule over the waves: for I have ordain'd that it shall protect thee from the storm. Take no care for the small number of the righteous: I see them shine amidst the darkness of the wicked: I behold their virtues, and am their God. I am also the God of the innocents who are yet unable to distinguish between good and evil. Be not thou afflicted at their separation from their new-form'd bodies: this is to them a dispensation of the greatest mercy: they shall be deliver'd from all the snares and guilt of an abandon'd world, and more pleasing prospects than that can afford shall open to their view. Mean while celebrate the marriage of thy sons, then repair to Thamista, and with a loud voice call sinners to repentance; for repentance and humble prayer shall blot out their sins, and all who return to me, and implore my mercy, I will pardon.

Thus did the LORD condescend to converse with man ; but now the cloud of the divine glory, the sign of the ALMIGHTY'S awful presence disappear'd. What a tumult of new ideas rush'd in swift succession on NOAH'S mind ! wrapt in a maze of thought he stood in musing attitude, with his head inclin'd over his folded arms, when the voice of joy awak'd him from his revery. Lifting up his eyes he sees SIPHA ! both extend their arms, fly into each others embrace, and mingle tears of joy.

MILCAH from her chamber observ'd the joyful meeting : her eyes undim'd by age, at a still greater distance beheld the happy daughters. Returning youth now animated her nerves ; she hasten'd to welcome the amiable damsels, and was already in their arms, before NOAH and SIPHA ceas'd their impassion'd embrace. MILCAH having tenderly caress'd the lovely damsels,

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saluted SIPHA, with all the warmth of a sister's love, while her delighted sons sympathiz'd in the affecting scene. Silence still reign'd. Yet their souls wanted not eloquence; for in every look, in every embrace the ardour of the enraptur'd mind was seen. This heart-felt language was sincere, concise and intelligible. Now the pleasing ferment in their tender sensations being a little subsided, they open'd their lips to offer up grateful praise to that gracious Being who had thus brought them together; then NOAH conducted them under his roof, while the brothers eas'd the camel of his valuable burthen.

MILCAH retir'd with the blooming virgins to her apartment in the upper part of the house, where having wash'd their feet, and given them a short repast, she seated herself by them, and with a look of complacency said: How

myfterious are the fecret difpofals of Providence, which, unknown to me, appointed MEHITABEL's dwelling fo near! Of what pleafure have I been depriv'd! the fweet, the tender converfe of a fifter; her kind female advice, her affiftance in a hundred little offices of domeftic life: yet your endearing words will afford fome alleviation of her lofs. Tell me then, how her downy days, confecrated to love and maternal affection, glided away with gentle pace, and how her foul plum'd its aspiring pinions, when the angel of death approach'd her bed. The flighteft circumftance will here be pleafing.

DEBORAH comply'd with this kind request, and thus began: Through the grace of the MOST HIGH, we have enjoy'd our bleft folitude in the midft of every comfort, while corroding care was banifh'd, and no diftrefs permitted to invade our minds. Thus on this

blooming mountain my mother's guiltless days were interwoven with undisturb'd repose. When she assisted SIPHA, the shrubs and flowers that luxuriant rose demanding support or pruning, requir'd no painful labour, but was an healthful amusement, that added vigour to the soul. Then SIPHA open'd before her the book of knowledge, and pour'd into her heart the sublime delights of science. Leading her by the hand through a grove of palms, he inform'd her that in the infancy of the world this Paradise was the dwelling of the first inhabitants of the earth; two of which, of each species, were only form'd; but gradually multiply'd. From a close inspection of the mountain from its base to its summit, he perceiv'd that there each animal found a climate adapted to its nature, and each plant a soil in which it thrives; but taken from thence droops, withers, and dies. He had daily seen the wisdom of the

CREATOR in new discover'd wonders,
 which he conceal'd not from his de-
 lighted spouse. From visible things he
 led her to the invisible; shew'd her
 that the waters, earth and stars are
 fill'd with life, which deep below the
 rank of men descends, and towering
 rises high above his utmost stretch of
 thought. What an amazing distance
 is there, said he, between man and the
 highest angel, rising in innumerable
 gradations of spiritual beings! and be-
 low where the world of spirits ends,
 the first link of the terrestrial chain
 begins, descending from reason to in-
 stinct, which it nearly resembles, and in
 regular gradation, in unnumber'd de-
 grees, till scarce to be distinguish'd from
 mere vegetation and lifeless matter!
 No blank is left unfill'd. Who can
 tell the endowments the great CREA-
 TOR has bestow'd on the various or-
 ders of spirits; or their different senses
 and conceptions? yet what honour

do we receive ! God reveals his wonders not only to these exalted beings, but to us the meanest of his rational creation.

Never was the ear of my attentive mother satiated with the history of the ALMIGHTY's works, which was the more pleasing, from its being related by SIPHA. As our sweetest sensations are those of the mind, whatever fills us with sublime emotions, is attended with a secret pleasure : but the most delightful of all sensations are surely those of love. For conjugal affection mutually beams extatic reciprocations of the tenderest affection amidst encreasing years, without decay : perhaps more warm and lively in the morning of life ; but in the evening more pure. After successive centuries had pass'd with uninterrupted harmony, they were bereav'd of their comforts, the dear, the numerous pledges of their love ;

yet GOD did not leave the house of SIPHA desolate ; for MEHITABEL afterwards bore him three daughters ; but his higher wishes were deny'd, and he had no sons to supply the place of those who had gloriously died for the truth. When in SIPHA's arms she was deliver'd of me, she, fondly kissing me, said, When these dear lips shall, laughing, lisp the name of mother, the sound will be sweeter to me than the honey-comb, and therefore call'd me DEBORAH. She brought forth my eldest sister under the cooling shade of the waving palms, and carrying her home, said, with some dejection, Here is a second daughter ; let her name be THAMAR. On the birth of the third she cry'd, Three times have I been disappointed, and call'd her SACARA ; but my father seeing her adorn'd with heavenly graces, said, The dear infant's name shall not be SACARA, but KERENHAPUCH.

Our education was MEHITABEL's most delightful employment: intent on the important task, she forgot the arrangement of the jessamine, and ceas'd to prune the luxuriant myrtle. Still I see the ardent zeal and the extreme delight with which she dispenc'd her instructions, when my ripening faculties call'd for improvement: she then taught me that I was form'd in the womb by the ALMIGHTY, to whom the angels owe their being, and their immortality. That it was He who rais'd me from darkness, and call'd me from the night in which I lay, like a worm in the dust, that I might lift up my face before him, while my spirits drank in the golden day, and I rejoic'd in my existence. While she thus spake, my heart overflow'd with gratitude and devotion. My raptures fill'd my mother with rapture, and her flame increas'd my transports. She afterwards led my astonish'd mind through a series of rising wonders. She

observ'd that the hosts of the blest spirits who in the highest Heaven rejoice, and enjoy inconceivable felicity, are beings to whom the nobler part of us is ally'd ; that man is their younger brother, whose foot is conceal'd in the dust ; that God originally created two of the human race, the first inhabitants of Paradise, and in their minds impress'd traces of the Deity, yet sinning against their gracious CREATOR, were banish'd from their blest abode ; they then cultivated the lower country, and multiply'd into numerous tribes ; but from their fall, all are devoted to death, and to return to their original dust. Hard is it to comprehend the great ideas of the state of innocence, the fall, the sentence, and the nature of death ; events soon perform'd, though of everlasting importance. Had not MEHITABEL, or my father, enlighten'd my steps, how had I been bewilder'd in these awful mazes ! Death ! tremen-

dous word! encompass'd me with a seven-fold gloom, and I had sunk under its terrors, had not she, with her healing hand, pour'd in the balm of life. Comforted by the view of the Divine remedy, I look'd down without fear, into the cave of death; for she, inspir'd by the MOST HIGH, who has provided for the salvation of man, taught me to despise its terrors, crying out with rapturous joy, I see the healing balm, the hopes of the children of men! how unsearchable are the riches of His mercy, who dwelleth in the Heavens, and has remov'd impending ruin from a sinful world!

At other times she descended to earthly objects, and open'd to us the book of creation, which SIPHA had reveal'd to her. She shew'd us the hand-writing of the ETERNAL, the marks of his creative finger, in the variegated beauties of the fertile earth,

the formation and properties of animals, and the more exalted nature of man. Yet far was she from neglecting domestic employments; from her we learn'd with gentle touch to wind the tender thread from the full distaff; to weave the snowy cloth; to enrich it with vivid colours, and to the whiteness of ivory, to give the tinge of purple. These elegant employments were accompany'd by her harmonious harp, to which we join'd our joyful voices.

Thus pass'd the days with downy feet, while health, piety, and ever-new delight, form'd their smiling train, Heaven granted every wish, for every wish was innocent. One only desire arose in our breasts, and this was troublesome, because inordinate: a restless longing to see the sons and daughters of the land. What a difference did we often say, do we find among us, in our stature, the turn of our limbs, the form

of our mouths, the speaking eye, the features of the face, and the colour of the hair ! Yet we are but three, what a lovely variety must there then be, in an assembly of blooming youths, and smiling virgins ! They must doubtless be as various and as lovely as the flowers, that with different beauties, glow around us. But how far the form of the youths is different from ours, we cannot know, and how far that of various youths may differ among themselves, must remain a mystery. Probably, man, when young, has a more noble form than ours, as the peacock has the most lovely train, and his feathers, when compar'd with those of his mate, shine with brighter colours, and superior lustre. Yet from this natural desire to see the youths of the neighbouring country, it appears at least probable, that they and we are different halves, and that the happiness and

perfection of our natures consist in our being united.

Soon, confiding in our mother's fondness, we communicated our wishes to her. She was not offended ; but smiling, thus reply'd : Your desires are, perhaps, not blameable. They whom you long to see, are of your own flesh, and, like you, are descended from the first pair. You desire to see your own kindred, for whom you are form'd ; but as you value your own virtue and unspotted innocence, carefully banish the thought. These young men and maidens, of ADAM's blood, have forsaken the ways of GOD, for those of SATAN ; they hate righteousness, despise virtue, and are the enemies of innocence. Attach'd to the earth, and sunk into brutal sensuality, virtue is safest at a distance from them. Alas ! what have you to fear from savage man ! Joyfully remain then, O ye maidens !

within this secure garden, by gracious Providence open'd for your refuge. Revere the dispensation of the Divine goodness, in bestowing on us this delightful, this secure abode, which ADAM, by his offence, had forfeited, mitigating in our favour, the sentence that no foot defil'd by sin, should enter the blest retreat. For God, when the seasonable hour is come, will lead you in safety, to the children of the land.

Thus she spake, and Heaven approv'd her pious reliance on the secret, yet wise designs of Providence.

We conquer'd our wishes, and became easy in our solitude ; but alas ! soon struggled under a new and harder conflict. The angel of death appear'd to our mother, not in the form of terror ; but with a fair and beauteous aspect : he took her in his friendly arms, and as

the ripen'd peach, with gentle pluck,
quits the bough, so her placid soul, left
her earthly frame. At the thoughts of
being depriv'd of the best of mothers,
we felt the pains of death, while she
with triumph, cry'd, Shall I not, O
death, welcome thine approach? Thou
art the deliverer from shadows and
darkness; the friend that opens to me,
the gates of eternal life and light; when
I shall be crown'd with lucid rays;
when my mind, clear as the shining
mirror, will perceive the wonders of
infinite grace and boundless wisdom in
all their amplitude, successive scenes of
salvation inexhaustible, and divine —
virtue unrestrain'd, the cup of bliss un-
mix'd. This is the abyss of death, and
I willingly enter it. All novelties are
attended with pleasing sensations; but
to me, death is a novelty most agreea-
ble; for I shall have a body divested of
the dark shades of life: I shall have an
happiness, of which that resulting from

virtue and innocence are only shining types. Were death with-held from me, life would not be desirable ; it would be only worthy of the wishes of a child ; for death rids us of every pressure, of every earthly burthen, that with agill wing, we may escape and soar to Heaven ; compar'd with which the beauties of Paradise will seem like the shades of night.

SIPHA resign'd her to Heaven, adoring the all gracious God, who had so gently gather'd his spouse to himself, and in her last moments, strengthen'd her mind with celestial consolations. With his own hand he perform'd the last offices, clos'd her eyes, and embalm'd her lifeless body. The decease of my beloved, said he, smoothes the way to the house of death, and removes all its terrors. I shall now more chearfully follow her, to the seats of purer bliss, and soon the appointed

hour will arrive. Thus he subdu'd his grief; but the thought of leaving us in helpless solitude, pierc'd his paternal heart. Through his forc'd silence, we perceiv'd his mind disturb'd with deep concern for us. Soon, said I to myself, will our father join our mother in the grave; and when our instructor and protector shall be laid in the bosom of the earth, O my GOD! what will become of us? But our day will also come, when sister shall be separated from sister! early or late it will arrive; and if late, less agreeable will it be, than if it soon arrives. The time will come, when the friendly smile will no longer glisten in THAMAR's lovely eyes! when the blooming cheeks of KERENHAPUCH shall wither! O may my sisters bones rest in peace! I, alone, perhaps, shall remain of the three an useless being, and stand by myself, divided from mankind. Then destitute and forlorn, what will be my fate? What a

burthen will the vacant days be to me?
 What gloom will overspread this flowery
 Paradise? Then from a long swoon
 shall I at last unwillingly awake, and,
 vainly pensive, walk among the groves,
 calling THAMAR and KERENHAPUCH,
 while the vales and rocks reply, THA-
 MAR and KERENHAPUCH, as if to
 mock my woe!

Thus in our foolish minds, we antici-
 pated the most dreadful calamities, while
 the MOST HIGH was secretly provid-
 ing for us the richest happiness. He has
 now brought us to the friends of virtue;
 to a house, where amidst the universal
 apostacy, Truth has fix'd her abode;
 to our kindred; to SIPHA's venerable
 friend; to MEHITABEL, whom we shall
 again find in MILCAH.

Here DEBORAH ceas'd, and the af-
 fectionate MILCAH resum'd, It was the
 special care of Heaven, that restor'd

me MEHITABEL in three lovely forms: her, I again see in you, just as in the morning of life, I us'd to see her pious, gentle, and serene. Then, morning or evening, to my praiseful song, she added her voice, which seem'd to receive an additional sweetness from her person and mind. With what joy do I see and hear these again, in the persons, minds and voices of her daughters! She was my sister, and ye shall be my sweetest children.

— In the mean while, SIPHA, at first, viewing NOAH with speechless joy, as if he had seen him restor'd from the grave, cry'd, Indulge me, in confirming by my eyes, the glad some tydings, that I behold still living, my dearest friend: for many long years has fled the hope of beholding such a day. Let me feast my glad eyes on that face; let my pleas'd ear enjoy the sweet satisfaction of dwelling on thy voice, unseen, un-

heard, since the unequal intermarriages of METHUSELAH's race, with IRAD's wilely offspring, which, unhappily, in them extinguish'd all ideas of GOD, of the creation, of their origin, of the hope of salvation, of Heaven. Then was thy face, in the midst of a wicked world, my support, my surety, that the bursting thunder would not, with indiscriminate vengeance, involve me in the general ruin; but when the ruthless DAGON sentenc'd thee to die, and thou suddenly escap'd by flight, my comforts fled with thee; and had I been then in Eden, the odours exhal'd from its spicy groves, rich fruits and flowers, would have been lost on me. Long in quest of thee, my dearest friend! I wander'd through Assur, Aram and Elam, and when thou wert no were to be found, I imagin'd thou wert, like ENOCH, remov'd, by some angel, to the realms of bliss, where empyreal brightness, with seven-fold

light, exceeds our day on earth, with its clearest sun. Then I went to Yarmut, where with mingled joy and grief I was depriv'd of all my reviving hopes, by the murder of my fifty brave and pious sons. Over my life too the arm of murder was stretch'd out, when the Most HIGH preserv'd me, by bringing me to this mountain, where MEHITABEL and I liv'd in solitude, separated from mankind. But yet we were not alone, of higher company not depriv'd; for with me were sweet contemplation, guardian angels, and Heaven itself. What more could we enjoy? I wish'd for offspring, and obtain'd three daughters: I wish'd for a friend like NOAH, and no other wish had I: but when my blooming daughters grew up, silent solitude seiz'd my mind, when I consider'd how they, in the paradisaic waste, were depriv'd of men; and even in the lap of pleasure, condemn'd to barrenness: that thus

my hopes of leaving a more worthy issue would be blasted, and both the root and branches fruitless wither. This natural sorrow did not offend my gracious DELIVERER. He sent a celestial messenger, who promis'd that my issue should be innumerable, and inherit the land emerg'd from the waters. This was the gracious promise of the MOST HIGH; and to accomplish it, thy three sons were sent to me.—But I deprive myself of the dear conversation of my friend. From thee I long to hear, an account of the descendants of ABEL, SETH, and CAIN; and whether, since my retirement from the world, men have chang'd their ways. With trembling heart I wait to hear from thy lips the important history: for though I prefer thy family to all mankind, yet am I allied by blood to them; and my heart claims a share in their welfare or misery.

He only is alone, said NOAH, who is a stranger to himself, and from whom the storms of passion have driven repose; not he who is employ'd in deep meditations. Yet these, when unassisted by the aid of friendship, are little more than wandering through a dreary and barren desert, refresh'd by no friendly showers; for the communications of friendship sweeten and improve the discoveries of the mind. In thee, O SIPHA! I perceive the inestimable value of a friend; for as the bees suck their delicious nectar from the flowers, so man derives from friendship, the purest wisdom, and most rational joy. Oft have my thoughts run on the shoals of folly, for want of thy discourse, which would have kept it in its true course: but the fairest fruits of friendship are innocence and virtue, kindled by the emulation of kindred souls. God in ordering me to fly from the presence of DAGON; in

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opening to me the gate of this guarded mountain, and in afterwards conducting thee to a spot near my lower mansion, also form'd the path, by means of which we are now united, that in these sinful days, in which the assistance of a friend is most necessary, we might enjoy this happiness: for alas! mankind have not amended their ways, their guilty fathers are exceeded in wickedness by their abandon'd sons, and all spurn at the sacred dictates of reason and virtue. But Oh! what I have farther to say, claims thy utmost attention. Lately the MOST HIGH sent down a seraph to examine the ways of men: he was order'd to take me with him, and I beheld their sins, more odious than the appearance of the most loathsome reptiles. RAPHAEL, tho' griev'd, has not conceal'd the dreadful truth: the ALMIGHTY sat in judgment on the guilty race of man, and the awful sentence is already gone forth.

This day at my morning devotion in the palm-grove, where I met thee, the ETERNAL walk'd invisible, and I heard his tremendous voice utter these dreadful words, By a deluge, shall every living creature perish. I, though meaner than the dust, fill'd with grief at the fatal sentence, presum'd to intercede for man, when the gracious SOVEREIGN of nature added, that my sons should have brides, and that numberless generations should proceed from them, and people the earth that should emerge from the waters. He also enjoin'd me to go to Thamista and preach forgiveness to the penitent. O SIPHA! thou might'st perceive that my rapturous joy, at the sight of thee was check'd by that terrific sentence: for not a gleam of hope is left, that these rebels against God will repent and live. Alas! their necks are iron, and their hearts encompass'd with walls of brass.

Here SIPHA's face was over-spread
 with the paleness of the dead; his
 trembling knees scarce supported his
 body, and with faltering lips, he thus
 gave vent to his thoughts: Can man
 hear the sentence of death pass'd on the
 human race, without fainting at the
 dreadful sound, though told that those
 he best loves shall be spar'd? But what
 is man in the eye of the ALMIGHTY!
 Were the whole race destroy'd, with
 the world they inhabit, little would it
 impair the beauty of the wide, the im-
 mense creation.

No void, return'd NOAH, does the
 wide creation know; whatever link,
 whatever part of it were broken, would
 be a defect; but all are not to perish;
 the MOST HIGH, who in his wrath re-
 members mercy, will save one family,
 and some of every species of animals,
 will be preserv'd. Thus the harmony

of his works shall still remain undisturb'd.

While they were thus discoursing, came NOAH's three sons, who desired that they would lend a favourable ear, and then the eldest, with a solemn look of anxious solicitude, thus began : How short-sighted were we in not discerning the steps of Providence so manifest in GOD's assigning to both of you a mansion in the seat of innocence, which to the first patriarchs and their sons, had remain'd shut and secur'd by celestial guards ! But to you, the MOST HIGH, graciously open'd a bless'd retreat, and though to each unknown, gave to SIPHA three lovely daughters, and to thee, O father ! as many sons, all free from an intercourse with the wicked inhabitants of the earth. These sure were born for us, and we for them ; for how miserable would they be, were they forc'd to wed men of savage and aban-

don'd manners ! nor less miserable we, in receiving wives from among the lewd daughters of the earth ! To us perpetual celibacy is far more eligible than marriage with any other than SIPHERA's lovely daughters : rather may our father's house become utterly extinct. But if we are united in marriage, and an union of soul, with women of such distinguish'd perfections, virtue will have fresh charms, and even religion appear more lovely. From us may issue a beautiful and pious progeny, from whom may arise that seed of the woman that shall bruise the head of the serpent. It may perhaps appear vain in me to believe that God has decreed our marriage, as the means of peopling this garden with a race that shall stedfastly maintain the purity of His worship, and rejoice in the promis'd salvation ; a peculiar people who shall receive laws and statutes from Him alone ; and from this hill, may inspir'd prophets descend to the open country,

to instruct all nations in the worship of
the MOST HIGH,

Thus spake SHEM, while the eyes of
his brothers express'd their earnest assent
to his words. NOAH immediately an-
swer'd with a smile, Beloved hopes of
the earth! dear sons! Your love of SI-
PHA's daughters is of the LORD; and
to promote your happiness, I willingly
join in your request to their father; Does
not the good SIPHA consent to an union
of our families? SIPHA with eyes full
of over-flowing friendship, reply'd;
Thy desire, O my friend, is mine, my
heart meets thine, and never have my
daughters acted contrary to any intima-
tion I have given them; but we will
send for them, and know their inclina-
tions from themselves. SHEM trans-
ported with joy, hasted with the mes-
sage, and the virgins soon appear'd, led
in by MILCAH. SIPHA fill'd with the
most delightful emotions, gave them
a look of affectionate sensibility,

and thus put the important question. An ardent love of you, my dear daughters, has fill'd the hearts of these worthy young men : this is a guiltless passion, by GOD, and NOAH approv'd ; are you willing to be united in marriage with them ?

The damsels blush'd, and hung down their heads ; but after a short silence, with low voice answer'd, we are willing. The brothers now fill'd with an extasy too big for utterance, gratefully bow'd : when MILCAH, embracing the virgins, deliver'd DEBORAH to SHEM, THAMAR to HAM, and JAPHETH receiv'd his dear KERENHAPUCH. Each receiv'd and press'd in his arms the dear object of his tenderest affection.

Now, amidst the general joy, SIPHA pronounc'd on his daughters the conjugal benediction, Be ye fruitful as EVE, the mother of all the living ; let her dreadful example teach you watchful-

ness over yourselves, and the most tender love and obedience to your husbands.

Evening now came on, and Hesperus rising above the summit of the mountain, lighted the nuptial torch; at this welcome signal, the young men led the virgins, blushing like the glowing morn to the bridal chambers, while hill and dale, with every part of Paradise, display'd their joy. The buds and flowers waited not the return of morn to expand their tints, and profuse emitted odours which the sprightly zephyrs wafted on their gentle wings to the bridal chambers. Philomela warbled forth all her mellifluous strains in chanting the nuptial song, and the choir of volatile songsters, on other nights silent, now jubilant, join'd their notes to celebrate the happy evening. Thus melody and fragrance fill'd the whole mount, and all nature seem'd to share the general joy.

THE END OF THE FOURTH BOOK.

THE

FIFTH BOOK

OF
N O A H.

I 5

THE ARGUMENT.

SHEM and his brothers go with their brides to visit the places in Paradise, where the MOST HIGH had condescended to appear to man; while NOAH returns to visit the descendants of ELAM, ARAM, and ASSUR. DAGON after being defeated in an attempt to enter Paradise, sacrifices a multitude of human victims to the spirits of the fiery deep; but while engaged in these infernal ceremonies NOAH comes, exclaims against these cruel rites, preaches repentance, and mentions the approaching deluge. DAGON rejects his admonitions with scorn. NOAH replies, and is answered by OG, who demands a miracle. He performs two but in vain, and then retires. The infernal spirits form an aerial vessel in which they ascend with DAGON and the chiefs of the giants to assail the mountain; but their design is defeated by RAPHAEL, and the giants thrown to the ground. DAGON expires in the presence of NOAH. OG entreats him to leave them, on which the patriarch renews his exhortation, and returns leaving them to the approaching vengeance.

N O A H.

B O O K V.

THE golden days pass'd radiant
 over each new marry'd pair, led on
 by conjugal felicity, intermix'd with con-
 verse sublime : for not in beauty alone
 were they pre-eminent ; the fair had
 other charms to win the manly heart.
 In these damsels, their personal graces
 were a type of that inward excellence
 that is ever amiable, and which age it-

self cannot impair. And here discourse worthy of immortal beings, banish'd that satiety which, in domestic life, too frequently arises from uniform felicity.

NOAH had conceal'd from them the afflictive sentence, that imbitter'd all his joys, and even damp'd the pleasure of conversing with his most ancient friend. With but faint hopes of drawing many from the paths of perdition, to those of piety and virtue, he prepares to descend to the plains of Assur, there to lift up his voice, in preaching repentance. Before his departure, SHEM and his brothers approaching the two patriarchs, with reverential awe, desir'd that they, with their brides might be permitted to visit those places in the midst of the mountain, where the MOST HIGH had condescended to shew his effulgent presence, when he graciously condescended to enter into friendly converse with the

first of men. Their view was also to burn incense on an altar rais'd by SIR PHA, on the spot where the first transgressor receiv'd his awful sentence: NOAH answer'd, GOD is omnipotent, He fills the earth, and the Heaven of Heavens cannot contain him. This place, and yonder plains, equally bear the marks of his footsteps, and where man is, GOD is nigh him—is with him; yet he appears most sensibly where Nature pours forth all her bounties. Go then; I disapprove of no means of exciting in your souls, a more lively sense of his presence.

After reciprocal embraces, they ascended up to the higher part of the mountain, while NOAH descended towards the plain, where he had left the gigantic race, busily employ'd in raising a mighty structure that was to reach to Paradise. There were the descendants of ELAM, ASSUR and ARAM; there

were seen inur'd to labour, more myriads of the race of ADAM than now Japan and populous China can number. Over them rul'd savage giants, the offspring of the children of CAIN and SETH: A divine judgment had enlarg'd their bodies to an enormous size; they were of abandon'd manners, of avidity insatiate; and though increas'd to many hundreds, each was within his territory a despotic prince. The stronger had invaded the weaker, while the most mighty were in their turn repuls'd by the combin'd forces of those who singly were unable to oppose them. Thus conquest was continually fluctuating, and grim War, with horrid aspect, stalk'd from land to land, till at length peace was restor'd by the authority of DAGON, which he had acquir'd by pretended miracles taught him by ADRA-MELECH. From him the giant race receiv'd the sceptre, which, at his command, they resign'd: against those

whom he curs'd they turn'd their united forces : for DAGON alone, the formidable high priest and magician, chain'd in the rage of the lawless giants, and quell'd a dominion the dread of all the neighbouring world. The stupendous structure they had erected with steps to enter Paradise, was rais'd on the north side of the mountain, far from its proper entrance, where SATAN, the first rebel, coming in quest of the original parents of the human race, with insulting leap, sprung over all bounds of rock and fence, and alighted erect far within the bless'd inclosure, then the seat of innocence. This structure resembled a towering pyramid of enormous size ; but the farther side seem'd hid in the mountain : the steps were parallel, extending along the huge pile, and on its top was a platform level with the blooming groves in the lower terrace of the sacred mountain.

At the completion of their bold structure, their hearts were swell'd with insolent joy, and they had already, in their vain imaginations taken possession of Paradise, when from the top they beheld the boasted effects of their skill and labour disjointed, and the steps filled with vast impassable chasms. Now on the spacious level of the summit they divided into several bands in order to range the groves of Paradise, and giving a shout, sudden rush'd forward, to enter the sacred spot, guarded by an angelic band: but instantly the earth shook, a bellowing noise proceeded from the bowels of the mountain; a smoke issued from the trees, and flames darted from every bough, on the foremost of the giants, without withering the leaves, which appear'd amidst the fierce blaze, with fresher verdure. With hideous roar the giants turn'd their backs, all was in confusion, and in sudden tumult, they with ghastly looks and distorted

limbs, precipitated each other down the deep descent. Thus from the crystal battlements of Heaven the rebel angels fled, appall'd before the bolts of the ETERNAL SON, and in wild confusion fell, wounded and dismay'd.

DAGON wanted not words to sooth their baffled pride. My confidence in your valour, said he to those who surviv'd their dreadful fall, has not been disappointed. I thought the forcerer who withholds the mountain from us, had call'd none but aërial spirits to his assistance; but I find he has one of the etherial; these are an envious servile tribe, who in Heav'n deny the power of all-controlling Fate, and above necessity place the GOD who wields the thunder, siding with him against the princes of the deep, who as friends to lust and lawless pleasure, we obey. I must therefore apply for assistance to higher powers.

DAGON then withdrew to a dark recess, there to invoke the princes of the fiery deep. With sharp pointed stones he lacerates his breast ; into strange distortions writhes his limbs, and adapts his throat to discordant tones of hateful sound. Long was he employ'd in these frantic devices, before the spirit of darkness, who obey'd his commands, appear'd. He then assembling the giants, told them that each of their potent race, must take a red-hair'd slave, either male or female, but comely and without blemish ; these they should sacrifice to Night and Erebus. The blood was to be receiv'd in vessels, then mingled with wine, honey and the finest flour. With the blood each was also thrice to mark his forehead, that he might be known by the black spirit his guardian in the hour of battle.

The command of DAGON's oracle well suited the savage temper of the gi-

ants, who with eager joy obey'd, and soon drove a crowd of red-hair'd captives, with well-proportion'd limbs before them. DAGON impatient, orders the horrid sacrifice, and they with equal ardor plunge their long knives into these human victims; then catching their warm blood, thrice mark their foreheads, and with it also sprinkle the steps of the stupendous structure they had lately rais'd. The superstitious priest then mutter'd obscure prayers to the rulers of Erebus. The country all around was cover'd with the steam of the streaming blood, and the bodies of the victims lay in heaps ready for the flames, when NOAH came up. At the sight of this inhuman ceremony a tremulous terror ran through his veins; he ask'd the meaning of these infernal rites, then moving towards an hundred kettles, in which were boiling blood, honey, and wine. In the midst of them stood the diabolical for-

cerer; he plac'd himself full before him,
and thus undaunted spake.

This abomination, ^JO DAGON, and
ye infatuated multitude, was only want-
ing to complete the measure of your
guilt! Man not only unmindful of
the soul, the transcendant gift of
GOD, created for eternity; not only
debases himself to the level of the
brute; not only wallows in sensuality
and banishes reflection; but Oh most
impious! has leagued with the sons of
Hell against the MOST HIGH, his gra-
cious Creator, who form'd him for hap-
piness, and has given him every blessing
he enjoys. Ye have forsaken the LORD
OF LIFE, most gracious, most benign!
and fraught with frantic madness, have
in spite of nature, of reason, of grati-
tude, chosen for your gods those spirits
of darkness who once, near the empyre-
an throne, in full view of the works of
the ETERNAL, could question his om-

nipresence, and weakly presum'd themselves a match for Omnipotence ; but flying from the thunder of the SON OF GOD, were hurl'd down to bottomless perdition, and doom'd to dwell in flaming sulphur unconsum'd. These — these ye have chosen for your gods, and despising the bright glories of the celestial world, and all the refin'd pleasures of Heaven, chuse to dwell with these abandon'd spirits in adamantine chains and penal fire. Thus the vanquish'd enemy of the ETERNAL triumphs over the folly of mankind. The infernals acting from envy and revenge have imagin'd, that by defeating the gracious designs of Heaven, they shall damp the joy of the celestial spirits at their fall ; and have weakly thought, that by obtaining companions in punishment, their torments would be abated by participation ; and all the dreadful agonies you will feel, alleviate their misery ; while they shall triumph in disappointing the

gracious, the benevolent designs of their
and your CREATOR, and all His
views of communicating happiness.
Yet ye, enemies to the MOST HIGH
GOD, the OMNIPOTENT and the ETER-
NAL, enemies to yourselves, deaf to the
voice of reason, of self-love, of grati-
tude, of honour, have join'd with these
proud, these rebellious, these miserable
apostates ! But hear, O man, and won-
der ! amidst such ingratitude, GOD
whom ye have forsaken, and whose mer-
cy ye have abus'd, still continues to be
gracious : though you court your ruin,
He consults your happiness, and has
graciously condescended to send me to
warn you in His name, instantly to
break off all connection with SATAN,
your most dangerous enemy, and turn
to your indulgent CREATOR, in whose
love is permanent felicity. He offers
pardon to all who hear His monitory
voice, humble themselves by repentance,
and forsake their sins ; but those who

reject His offer'd mercy and neglect this day of grace, shall perish. Already is the sentence gone forth, and an overwhelming deluge shall destroy the associates of SATAN from the face of the earth.

DAGON, with eyes flaming with rage, thus reply'd, Is it thou, rebel, who after being many years conceal'd, dar'st thus to appear before my face? All this time thou hast, doubtless, lurk'd in that magic garden, where visionary cherubs, form'd by thy charms, keep guard, and where thou hast shrouded the bushes with the flames that burnt those brave warriors, who suspected no such mean artifice. But no longer shall they keep possession of the mountain; for we also have our gods, whom unfathomable Orchus obeys. These are the sons of Heaven, unjustly expell'd from thence: they there declar'd for all-ruling Destiny, and refus'd the

homage demanded by the CELESTIAL KING, though they were His equals in freedom, if not in power and state; trifles oft distinct from reason and right to rule: Thus how exuberant is the opaque earth, while the sun so bright is steril amidst its radiance! He sent against them hosts of servile spirits, blindly obedient to His commands, and during two celestial days, anxious view'd the doubtful combat, till by more potent engines, he drove them to a distant part of Chaos. Yet could not Orchus confine them; for no sooner had Destiny produc'd the earth, than they boldly issu'd forth through the gates of Hell, travers'd the chaotic waste, and pass'd the immense space, where rolls the glitt'ring stars, till earth receiv'd them in its balmy bosom: where, had not SATAN inspir'd ADAM with the noble resolution of eating of the tree of knowledge, we had still grovell'd in our original ignorance. Such,

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thou timid wretch, are the Satanites, from whom thou would'st alienate us, and whom with slanderous tongue, thou term'st the enemies of man. They justly hate the KING OF HEAVEN, and all his crouching slaves, who drove them from their celestial abodes; who persecutes them with incessant rancour, for their heroic courage, in defence of that liberty which is their birth-right, and the gift of Destiny. They have given us proofs of their amicable dispositions, which call for returns of gratitude; and shall we reject friends, thus free, because they fought against a stronger enemy? No, we are above siding with a party, only because the ever-varying chance of war has favoured them. We are not sway'd by success, therefore attempt no more to detach us from our friends, who long have deserv'd our offer'd incense, and human victims; the fumes of whose warm blood convey a grateful smell to

their nostrils, and draw them to us from their hallow'd abyfs. Already the great etherial forms stand round inhaling the delicious vapour. An heroic group of these immortals declare themselves ready to aid the giants. I see them, though they are invisible to thy dull eye; but thou shalt see and feel them force every fence and mound of thine enchanted garden. What SATAN has perform'd alone, to their united force, is easy. It is now of more importance for us to be masters of the mountain, that from its towering summit we may with derision behold the flood thou threatenest shall sweep mankind from the delug'd earth. This will doubtless come to pass, when a link of that invisible chain, by which Destiny has hung the earth to Heaven's lofty dome, shall break, the earth neglected fall, and ocean overwhelm the land. Did thy barren brain want a solitude of an hundred years to forge so gross a

lye ? However, return from whence thou cam'st, and tell thy cherubs to expect us in close array.

Thus spake DAGON, who having ended, the multitude wildly shouted their applause. But NOAH undaunted, still higher rais'd his monitory voice.

No other proof is wanting of SATAN's love to man than what your eyes behold : these piles of mangled bodies, these steaming cauldrons, from which human blood sends forth a smell so grateful to the nostrils of these thine infernal friends. No wonder they resort to such a savage banquet. Such are the angels, whom ye stile your gods, and on whom you place your confidence. If you adhere to them, one day their mansion shall receive you. For your reception the gates of Hell will be open'd wide, and its chiefs go forth to meet you. This time is at

hand. But oh ! repent ! -repent ! Slight not the short space for repentance now left by that gracious Power, who returns love for hatred. During a few days more, the way to repentance lies open ; but these expir'd, the gate of grace will be for ever shut, and when shut, no man can open it. I shudder at the thought. O deplorable effect of harden'd impiety ! destruction shall spread its sable wings, and an inundation shall cover the whole terraqueous globe : the very garden of God, with all its smiling groves, and fragrant bowers, shall be involv'd in the universal ruin. Repent ! Repent ! for all flesh shall die. O turn to the LORD, and he will have mercy ! Blessed is he, who by a speedy repentance, shall escape the day of wrath.

Thus to that savage race, the benevolent NOAH, with pious zeal, preached repentance, but without avail.

Of so many myriads of sinners, none lent an attentive ear. By the side of DAGON stood OG, his chief confidant, and presumptive successor to the high priest's throne. He had been his first disciple, and was privy to all his impostures. Once, enraged at NOAH's detection of his frauds, he had sworn to present his head to DAGON. In the thickest gloom of the night, he went with murderous purpose, into NOAH's tent; but the LORD, who watches over his servants, disorder'd the faculties of his mind; instead of NOAH, he bound a ram, and severing its head from its body, brought it in triumph to DAGON. Now, with frantic language, he steps forth, and thus utters the wild effusions of his distemper'd brain.

What prophetic language flows from NOAH's lips! but by denouncing disgrace and calamity, he only excites the indignation of the chiefs. Prophets

prove their mission by miracles, and supernatural signs. Thus DAGON turn'd his wand into a many-headed hydra ; at Putniel he spake, and from the labouring rock came forth a camel. If thou art a prophet of GOD, exhibit the like tokens. To the friend of the GOD OF HEAVEN — to the men over whom the cherubs watch, the gift of miracles is not deny'd — Shew then thy supernatural powers, and we will reverence thee. Call down the moon from the azure sky, bid it pass by thee, and, bowing, hail thee prophet of GOD. After this salutation, divide it in half, dart one part eastward and the other towards the west, but first let them play in the air with the agility of the grasshopper. At length unite them again, and send them to fill their former place.

NOAH sternly reply'd, thou requirest absurdities, the visionary chimeras of a distemper'd brain. The token of my

mission is the ark, which buoyant amidst the swelling waves, shall save me from that destruction, in which thou, repenting too late, shalt be ingulph'd. Yet that thou mayst not delay, but being convinc'd of my mission, mayst repent of thy sins, and turn to the LORD, I will give thee a token, that will not break the order and harmony of nature. It is the will of the MOST HIGH, who has sent me, that when I lift up this staff towards the structure which ye vainly boast rises to the smiling groves of Paradise, the earth shall sink under the aspiring pile, its foundations fail, and not one stone be left on another.

NOAH then calling on the LORD, stretch'd out his staff. Instantly the earth sinks under the stupendous pile, the summit totters, the whole shakes, every step disjointed falls, and not one stone is left upon another, while the noise of its fall is succeeded by subter-

anean thunder. Grief and indignation seiz'd the giants at beholding the effects of their wonderous strength, and all their hopes reduc'd to ruin. GOG stood near : he was descended from RAPHAS, a formidable chief, and with him was PEREZ his confidant ; these had delighted in seizing the bewilder'd traveller, and splitting a pine, left him three days with his hands compress'd in the closing chasm. GOG now with impotent rage, stretch'd out his arm against NOAH, but was unable to strike the blow : his arm was instantly depriv'd of motion, till at NOAH's touch, animating life return'd.

DAGON, seeing himself expos'd to shame, in the presence of the giants, while his pretended gods lent him no assistance, thus address'd the perplex'd assembly : Our pile sunk under its own weight ; for the earth underneath being hollow, fell in. This NOAH had either

observ'd, or was inform'd of by a cherub; and it is easy to foretel, what if not foretold, would come to pass. But O ye kings! why do we delay the completion of these sacred rites? your eyes are surely not fascinated: See here is **ADRAMELECH**; from him expect aid more powerful than that of human strength.

They now proceeded with the horrid solemnity, and the purest blood of Balharan and Talassar, stained their altars. **NOAH**, shock'd at the sight, and dejected at his ill success, withdrew disconsolate. When, pleas'd with the fumes of the offer'd blood, **ADRAMELECH** thus spake: O my friends, ill should we deserve this exhilarating draught, did we suffer this people thus to be insulted in our sight, and not avenge them. Our exalted minds, are no less strangers to fear on Earth than in Heav'n, where amidst disfiguring wounds, we gain'd

immortal applause. If I have rightly read the tables of Fate, the triumphs of the celestial spirits are limited to Heaven, while on Earth they are subject to defeat. Come then, and let us try whether our strength be impair'd. We will build a spacious vessel in the air, that shall be mann'd by the giants; dense clouds shall bear it aloft, and our breath waft it to the highest terras of the mountains.

The wild project pleases: The infernal spirits urge the work, and suddenly from the air descends a vessel of bulk more enormous than ever in these later ages plow'd the ocean, provided with masts and flags, galleries and lofty cabins. Dense clouds hovering below bore up the bending keel. On the decks were seen gigantic forms in glittering armour clad, with attentive pilots, all airy phantoms. The mighty structure, having descended to the

earth, **ADRAMALECH** plac'd himself by
its lofty side, and with resolute voice,
thus spake.

We should injure you, our friends,
did we not admit you associates in this
glorious enterprize against Paradise—
Your interests carry us thither. — Our
victories are yours — in your company
our courage shall not relax, and you
in ours, will exert your usual vigour.

Then taking **DAGON** by the hand,
he enter'd the ship; the others follow'd
in regular order. Now with the swelling
clouds, rises the floating structure.
At first, in meandring course, it slowly
moves amidst the shouts of the croud,
who standing below, gaze astonish'd.
When high in the air, opposite the
middle of the mountain, the clouds
rush'd towards it, and the ethereal pi-
lots spread every sail, while to the ship,
they fix wings invisible, though seen.

by the cherubs, the guards of Paradise; who confident of an easy victory, waited their approach. NOAH's sons then passing along the middle part of the paradisaic mountain, with amazement beheld the flying ship, which now soaring approach'd the sacred groves, and heroic feats were ready to be perform'd, when the OMNIPOTENT, shewing RAPHAEL the hostile machine, thus spake.

See'st thou, RAPHAEL, that vessel crouded with infernal spirits and frail men, intent to assault and ravage the Paradise I have enclos'd, continuing on earth, the war by which they have forfeited Heaven. Spread my net, and sink them in the depth of the sea, where seal'd by the ring of omnipotence, nine hundred years shall they lie immers'd. At the same time, God gave him the plan of the ark, with private directions for NOAH.

From the celestial arsenal RAPHAEL took the wonderous net, which at once whole realms o'erspreads, yet in texture more fine than the spider's viscid thread, escapes even SATAN's prying eye. The seraph with joyful diligence, wide spread the subtle snare, and in it caught the whole infernal troop: But the slight web holds not the material body. Among the ensnar'd demons, was one absorb'd in misery, his conscience tortur'd by an ever-gnawing worm, he hated SATAN, for seducing him to revolt, and more hated was he by every spirit of the abyss, for reproaching them with offensive freedom on their ambitious ingratitude against the ETERNAL. On no malignant purpose had he visited the earth, his immense misery solely engross'd his thoughts, yet amidst his affliction, some tears he is said to have dropp'd for man, when the arch rebel exulting, reported to the assembly of

Hell, his successful wiles in Eden
against the first human pair. Him en-
tangled, the angel releas'd, then seal-
ing the net, sunk them where the fa-
thomless deep circumvolves the south
pole.

No sooner was the net spread over
the aerial ship, and its infernal crew,
than its steerage ceasing, it over-turn-
ed, and into the fluid air, cast the gi-
ants, who fell to the earth at the foot
of the mount, to which NOAH was
then drawing near. Thus, in after
time, into the Icarian sea, fell the pre-
sumptuous son of DEDALUS, whose
waxen wings were melted by the solar
rays. The camp below seeing the
fall of the inverted ship, fill'd the adja-
cent region with hideous cries and
yells: but soon dispers'd in quest of
their fallen chiefs, whom they found
transfix'd to the pointed peaks of rocks;
lying on the cedars top, or dash'd in

pieces on the ruins of their marble steps, while those who surviv'd, wild with pain, curs'd GOD, SATAN and themselves. DAGON had fallen near NOAH, his limbs were broken, and the streaming blood ran from his wounds. Thus long after fell before the ark of the covenant, the idol that bore his name. NOAH perceiving that the hand of death was upon him, exhorted him, in pathetic strains, to lament his league with Hell, and implore the mercy of the MOST HIGH; If thou renoucest SATAN, cry'd he, make some sign; but he exhorted him in vain, and he, without a sign, expir'd.

The giants, on beholding the death of DAGON, presented themselves before NOAH, with fear and reverence. The presumptuous OG himself bow'd to the earth, and thus spake submissive: We must acknowledge that thy GOD alone, is superior to all ours. He is GOD of the mountains, and of the plains, ours

only below. This was decreed by Destiny : But alas, why did we engage in a contest with the gods, who could receive no assistance, or harm from the aid of mortals ! We therefore sue for a peace, between the inhabitants of the inaccessible mountain, and us of the plains. Be the mountain thine : we will observe the distance from it thou shalt prescribe, only pray to thy God to withdraw from us, and do thou thyself return to Paradise, lest we all perish : for His destroying hand lies heavy on us. All we offer to our gods is the fat of goats and swine, with the blood of human victims.

Thus supplicated the unhappy ; and NOAH reply'd, The GOD I serve is LORD of the air, the mountains and the plains : The GOD of SETH and of ABEL, for whose murder he punish'd the unnatural CAIN : He is the only GOD, the ETERNAL, ALMIGHTY

LORD of Heaven and Earth, immutable, and without variation, or the shadow of change. Before the stars were form'd ; before even the heavenly host were brought into being, He was supremely blest'd ; and self-sufficient, enjoy'd an eternity alone, and with one thought penetrated through the ages of futurity. His all-seeing eye discern'd every possible effect, the consequences, relations, and proportions of all things. What ye call Destiny, Fate, or Necessity, and impiously place above Him, He saw, He knew, He permitted, He ordained. Him, who gave you life and motion, the CREATOR of angels and of men—Him, whose goodness, all his wondrous works proclaim, ye reject, and madly entreat to depart from you. And for whom ? For SATAN the enemy of God and man. Alas ! I see you lost, and ye children of death, swallow'd up by the waves. The sentence you have drawn

upon yourselves, by your impious request. It is heard. I fear God is withdrawn from you, and will no longer wait to be gracious. I therefore haste to present myself before him, that at the approaching deluge, I may not be found in your company, and perish with you. NOAH now return'd, and left them to the approaching vengeance of the MOST HIGH.

THE END OF THE FIFTH BOOK.

THE
SIXTH BOOK
OF
NOAH.

THE ARGUMENT.

RAPHAEL gives NOAH the plan of the ark, and informs him, that before the flood covers the earth, one dear to him shall die. NOAH informs SIPHA and MILCAH of his ill success, and the certain destruction of mankind, and at last lets them know that before the flood one dear to him would enter Heaven. They both hear the news with joy, each hoping to be the happy person. RAPHAEL orders the giants to bring the timber for the ark to the gate of Paradise. The youths are shew'd by their brides the remarkable places in the upper part of the paradisaic mount. NOAH, SIPHA, and MILCAH, ascend thither to perform a solemn act of devotion, when JAPHETH, in the name of the rest, proposes to his father their removal to SIPHA's dwelling; on which NOAH informs them of the approaching deluge. Mean-while the devout MILCAH being shewn the embalmed body of MEHITABEL, expresses her desire to join her in the regions of the blessed, and tells SIPHA's daughters of the approaching destruction. NOAH now dividing his small company, gives them their different employments. HAM's conjectures on the process of the great event.

N O A H.

B O O K VI.

AT the gate of Paradise, the benevolent RAPHAEL waited firm and intrepid, while the cherubic guards, fill'd with reverence, stood on each side. On NOAH's approach, the seraph, with a graceful smile, thus address'd the holy patriarch. My descent, O NOAH, to this earth, where I have convers'd with the degenerate

race of man, is fully compensated by my seeing how worthy thou art of Heaven's distinguish'd favour. When this earth shall be dissolv'd, and cover'd by an universal deluge, thou and thy family shall live. This, GOD, who is Truth itself, has declar'd. Here is the plan of the structure appointed by the MOST HIGH for thy deliverance. Thine be the work to build the ark. Its length, breadth, and height; its three stories; its windows for admitting light; its cabbins and store-rooms are all here express'd: The roof must terminate in a ridge, the door be in the side, and the whole thou shalt carefully cover with viscid bitumen. The planks and other materials I will procure. Food for man, beasts and birds, thou, not unassisted by Heaven's all-guiding hand, shalt provide; it being the DIVINE purpose to preserve their several species: seven pair of the clean, of the unclean only two, which GOD himself will cause to enter the ark

at the approach of the terrible day of his wrath. That day, I shall hereafter, make known to thee. But before it appears, the angel of Death will strike one dear to thine heart, who shall joyfully enter the celestial world. The eye of the ALMIGHTY is upon thee. I am charged to guide thy steps, and tho' invisible, shall be always near thee in the season of distress, and shall sometimes appear before thee in the human form. He then dismiss'd the patriarch, who involv'd in thoughts profound, slowly mov'd to his dwelling.

SIPHA and MILCAH went out to meet him among the trees, which before his house, preserv'd a grateful coolness, and at once obscur'd the anxiety that spread furrows on his venerable front. NOAH related to them the daring conduct of the atheistical giants, their league with Hell, their inhuman sacrifice, and wild attempt to enter Pa-

radise, with their dreadful fall : the ob-
 duracy of the people which left no room
 for the mercy of the MOST HIGH, who
 had therefore sentenc'd to destruction,
 all the kindreds of mankind, except
 those who found refuge in the ark, the
 construction of which was contriv'd by
 Him who poiz'd the earth on its centre,
 and gave lustre to the sun and stars.

With pale dismay and trembling
 horror, they heard him mention those
 sins, which rising from the depth of
 Hell, rais'd their aspiring heads to Hea-
 ven. SIFHA at length recovering from
 his dumb amazement, cry'd, O Divine
 patience, how wonderful dost thou ap-
 pear ! An hundred years respite has
 been given to these abandon'd sinners ;
 and thy persuasive voice, O NOAH, has
 assail'd their hearts in vain ! With mad
 phrenzy have they oppos'd the dictates
 of heavenly truth. Now to the obdu-
 rate, GOD holds out the cup of wrath,

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and all hope is departed from them. But should any still turn from the path of vice, hear His gracious call, and implore His mercy, He will surely listen to the voice of their repentance: He hears amidst the bellowing storm; is present amidst the tumultuous waves, and His hand reaches to the depth of the abyss. Prais'd be the MOST HIGH, who destroys, and who saves; when the waters shall roll over the wicked, thou and thy family, shall sleep in peace and safety.

NOAH, observing with pleasure, that the minds of SIPHA, and MILCAH were compos'd and resign'd, proceeded to make known the conclusion of the angel's discourse, that before the deluge, death would deprive him of a dear relation, who should be remov'd to the seat of endless joy. This they both heard with pleas'd serenity, each wishing to be the happy person. Could I

said MILCAH, while confin'd within the ark's narrow space, amidst the howling tempest, and the roaring waves, find full consolation and delight in the company of my belov'd NOAH, and no less belov'd children — could I, unmov'd, hear the impetuous surge beat against its sides, and see the floating bodies of my fellow creatures all around, yet would those days be to me superfluous. Alas ! what salutary counsels, what fortitude, can female weakness inspire ? The day of wrath requires an elevated soul, and all the long experienc'd virtues of the pious SIPHA. Pleas'd shall I lay down my less important life to purchase for NOAH that valuable friend, of whom he, during successive ages, has been depriv'd.

No, reply'd SIPHA, the preference of death is due to me, who have long since lost the half of my life, my dear MEHITABEL. She calls me, and asks,

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why this long delay? I am on the earth, like a tree, one side of which is dead: But should death lay his withering hands on the good NOAH's other self, he then, like me, would be but half alive. On my death, my daughters will enjoy another father in NOAH; but MILCAH, should'st thou die, where, Oh where will they find another mother, tenderly to assist them in the hour of child-birth? amidst the terrors of the day of wrath thy cheering affection will smooth the wrinkles on NOAH's brow, and diffuse tranquillity through his agitated soul. Long have I trod the earth, and death will not rob me of the sprightly years of youth. His darts have flown around me; his gaping pit have I seen, and undismay'd look'd down into the dread abyss.

Thus they affectionately contended,
while NOAH, melted at the thought,

that soon the wife of his bosom, or his bosom friend, would no longer greet his longing eyes. But recollecting, that whether death depriv'd him of his wife or friend, the bless'd spirit would go to LAMECH's embrace, in the fields of light, and enjoy the raptures that rise in the presence of the MOST HIGH, his soul rose above its first afflictive emotions, and he thus spake :

Which ever of the two, Death with his leaden dart shall strike, to me it will be a heart-piercing stroke. I lose either the fairest flower of heaven-born friendship, or her to whom I owe the delight of my life, which, without her is vanity and trouble — her who has borne me children, those endearing comforts, and has been my companion through a long series of years. Were I to attempt to choose which should leave me, on whom could I fix my choice ? My heart shuddering recoils at the loss

of either, nor could I ever choose which should leave me. Neither, my belov'd, do ye presume to choose, let the choice be refer'd to Him who is most wise, all-merciful and gracious. It is our duty to acquiesce in his will. If he would have us stay longer on earth, let us submit with patient resignation, and on his calling us hence, to a more exalted state with our fathers, in the blissful regions of Heaven, let us rejoice in our removal.

RAPHAEL had descended into the plain, where, seated by a river side, he found two men of enormous strength and stature, equally distinguish'd by their savage impiety. Their discourse turn'd on their defeat. With indignation they pour'd forth their execrations against Destiny, the god they ador'd, as being regardless of courage, and ungrateful to merit; equally venting their blasphemies against the MOST HIGH.

One of these was GOG, who had lifted up his hand against NOAH, the other PEREZ, his companion, who was famous for encountering the lion. Both had been in the ship, and in falling from it, ow'd their preservation to the depth of a river, into which they fell. The divine messenger approach'd them without any of the awe and dread so pleasing to that formidable race. Are ye still here, said the angel, He whose degree binds Destiny, your senseless idol, commands thee GOG, and the rest of ADRAMELECH's sordid slaves, to carry to the gate of Paradise, a hundred beams and three hundred sawn planks of the straitest Gopher wood, all well planed. Let me see no delay; for should the least murmur escape you, I'll split an oak, and during three days, keep ye confin'd within its knotty centre. The giants trembling, supplicated pardon, and fear produc'd ready obedience. In the giants maga-

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zine, was at that time great store of beams, and planks fitted for various military uses. Of the longest of these, GOG, PEREZ, and others of the gigantic race took the number requir'd, and without a frown or murmur, carry'd them on their shoulders to the gate.

In the mean time NOAH's sons visited the plains consecrated by the presence of the first human pair, while in the state of innocence. Close by the delightful garden which encompass'd SIPHA's mansion, was a lake clear as the vaulted sky, form'd by a lofty cascade, which pour'd its waters in translucent sheets from the marble cliffs, with a pleasing rapidity, and then spread over the land between banks of fragrant shrubs, and ever-blooming flowers. As they were walking on the banks, KERENHAPUCH, observ'd,

that it was here EVE first saw her
beauteous form, and enraptur'd at the
lovely image, stretch'd out her arms
to embrace it; but the fair shadow
flying from her embrace, she clasp'd
only the yielding water, and the lovely
appearance vanish'd with its agitated
surface: but this delusion was soon
succeeded by a pleasing reality; she
being led by an invisible guide, where
no deceptive shadow was presented;
but man of whom she was form'd, who,
under those lofty palm trees, waited to
embrace her. Though she thought
him less lovely than the fair watry
image, his manly graces stole into her
heart. She lov'd.—Doubtless inter-
rupted HAM, she lov'd him above all
except the sweet shadowy form, which
on her attempting to touch had so de-
ceiv'd her. Happy would it have been,
had he been not worse deceiv'd by the
beauty of the fair original!

Towards the south end of the liquid expanse, where it was border'd by a grove of myrtles, was a still more delightful spot, where flexible branches of various growth interweaving, form'd a delightful bower for ADAM. In this place, said THAMAR to her spouse, the first man, when rising compleat from his CREATOR'S forming hand, found himself reclin'd on a flowery couch, and first became sensible of his existence. Leaping up, and smiling with joy, he there first offer'd up his grateful praise to his all gracious CREATOR. The DIVINE BEING, who implanted his high rais'd faculties, and all his noble mental powers, observ'd his inexpressible raptures, when form'd from inanimate clay, he first felt himself warm with vital heat, and capable of motion. Admiring he views the ample azure vault, the world's refulgent eye, the trees, shrubs and plants loaded with blushing fruit, and every glow-

ing flower. Joyful he breathes the fragrant air, and with his first accents hails heaven and earth, and trees and flowers. He pauses, he thinks—thinks on the hand DIVINE which had form'd him thus, and of him wondering asks the sky, the earth and trees. Then his gracious CREATOR condescended to appear before him, and with him to hold discourse, giving him the law, by which only one tree of the garden was forbidden, of all else declaring him the just proprietor. The breath of the LORD imparted superior purity to the salubrious air, while he call'd the animals before him, to pay him subjection, and from him to receive their names. When seeing none among the numerous tribes that afforded the means of sweet intercourse of soul, he made known his want, and bounteously was that want supply'd, when waking from his first sleep, he saw before him, the beauteous mother of the human race ;

and, transported, led her to the nuptial bower.

NOAH's family, with reverence trod the sacred place, and kneeling prais'd the DIVINE benignity, which after creating the flaming seraph, and the bright cherub, with all the radiant host of Heaven, ceas'd not, but form'd man, earthly, yet half divine, resembling those bright spirits of heavenly birth; and when incautious he disfigur'd the image of his great CREATOR, bounteously renew'd that image in him. They then pensive, mov'd towards the entrance of the bower, the sides of which were once compos'd of spicy shrubs, intermix'd with the iris, the rose and jessamine, while the floor was inlaid with the violet, crocus, and hyacinth. But after the fall of guilty man, the fragrant shrubs lost their odours, the iris, rose and jessamine, shed their vivid

leaves, and the violet and crocus, with-
ther'd.

Beyond the plain arose in gentle
slope, a walk of stately cedars, winding
round a lofty eminence. Hand in
hand, through the umbrageous ascent,
the lovely couples slowly walk'd. Here
no projecting bush intruded on the
path. The summit open'd to them a
small-level plain, adorn'd with dwarf
shrubs and trees, the orange, the ci-
tron and cinnamon, with many others
diffusing odours all around, from flow-
ers and fruit ever blooming and ever
ripe. Here with extream delight they
view'd the lovely garden below, more
beauteous than the most elegant tapef-
try: while birds of various feather,
ting'd with scarlet, blue, green, and
gold, in wanton circles flew over their
heads, as if pleas'd that the vary'd
lustre of their plumage was view'd by
man. In the centre of this enchanting

spot, high above the shrubs, two trees rear'd their towering heads, but were blasted, bare of leaves and fruit, while every other vegetable appear'd gay, and smil'd with unfading beauties. This, said DEBORAH, pointing to one, once produc'd ambrosial fruit, which imparted an incessant flow of immortal activity; but the fruit of the other was still more precious, it enlarging the mental powers, fitting them for sublime contemplation, and profound researches after knowledge. Both were planted for the use of man, had he not with presumptuous disobedience pluck'd the latter before the all-wise CREATOR had revok'd his strict and awful prohibition. On this trespass, the ALMIGHTY curs'd both the trees, and no scion of these has ever prosper'd on hill or plain.

HAM reply'd, where was ADAM's sublime understanding, when meanly yield-

ing to female beauty, he, contrary to his better knowledge, and regardless of the tremendous command of his great CREATOR, ate of the forbidden tree. Is the mind of man so prone to bend to her who is bone of his bone? While he was speaking he saw two serpents sliding in mazy volumes thro' the herbage, on which he resum'd, such perhaps was the disguise SATAN assum'd to convey his too successful temptations. Amidst all their vivid colours, how hateful is the sight of these tools of infernal malice, to ruin EVE. How unhappy was it that female beauty concurr'd in the deceit!

THAMAR with conscious shame, heard the reproach, and thus reply'd. Alas! EVE, by her transgression, has dishonour'd the female sex, and ADAM thine. Difficult is it to conceive how both, abandoning wisdom and their duty to their gracious CREATOR,

should thus sink into guilt and error. ADAM's trespass admits of no defence, much less does that of EVE. Man in the full tide of passion lost, sinn'd against his MAKER; but woman, with coolness and calm deliberation. EVE was deceiv'd by the serpent uttering human speech, and the poor forg'd tale, by which he acquir'd voice and reason; weak pretence! how absurd the hope of becoming equal to the OMNIPOTENT! her pride, her rashness in parlying with SATAN, who season'd his fallacious reasonings with praises of her beauty, was also highly criminal. Grief for her destruction disorder'd ADAM's reason, and thus he also fell. The story my mother often told us, and if it be agreeable to you my dear brothers, we will seat ourselves under these beautiful quince-trees, while I repeat the melancholly tale.

HAM and his brothers long'd to hear from THAMAR's eloquent lips, the important history of ADAM's unhappy fall, and all sitting down in the refreshing shade, entreated her to proceed, on which she thus began.

ADAM, no sooner heard EVE's fatal trespass, than he stood amaz'd, as if struck by the wing'd lightning; chill horror ran through all his veins, the florid carnation of his cheeks was lost in ghastly paleness, and from his relax'd fingers fell a chaplet he had wreath'd for EVE, and every flower, wither'd in the fall. At length recovering speech, he thus with plaintive voice, gave vent to his inward anguish: O fairest, last and best of all GOD's works, excelling all that can be form'd to please the sight, and glad the heart—all that is sweet, lovely and divine! how suddenly art thou fallen and lost, and now become the prey of death! How hast thou shut

thine eye against Heaven's great command ! and how presum'd, with unholy hand, to touch the sacred fruit forbidden ? Thee has some enemy, with curst fraud beguil'd ; but God preserve me from being lost with thee. Shall I, who from the Most High have receiv'd so many blessings, transgress His just command ? this would be drawing on myself the threaten'd punishment, without removing thine. No, I will still persevere, in my duty to Him— Him will I still love and reverence ; thus shall I retain the Divine favour, and may intreat my gracious CREATOR, that whatever be this threatned death, it may not wholly fall on thee, at least I may obtain thee a long respite. My suppliant voice shall be incessantly heard at the gate of mercy, till it is open'd ; and thou, if thou canst second my petition — But, alas ! I fear thou can'st not pray ; for already I perceive that tasting the fruit has disorder'd thy

mind, and fill'd thee with vain ideas of equalling the high inhabitants of Heaven.

Thus he spake, with torturing perturbations fill'd; when EVE with a look and attitude of confidence, smiling answer'd, Why, O ADAM! art thou so timorous? Is fear so natural to a manly heart, that it shrinks at the name of death, unknowing what it means; perhaps only an ideal ill? If we are immortal, as immortal we are form'd, we shall doubtless so remain. What creature can destroy what GOD has made immortal. What then is death? I question whether the CREATOR himself can destroy what he has created to live forever; and if he can, ill would it become him to change his purpose. But perhaps the soul alone is immortal, while the body is perishable, and will return to its original dust. If then the soul, the noblest

part of our frame, remain immortal, of little consequence is the body's death. From the taste of a fruit so beautiful, so exquisite to the taste and smell, no evil can arise; for only good is produc'd from good. Could I apprehend that the threaten'd death, whatever it be, would be the consequence of my tasting it, I would suffer it alone and rather die deserted, than persuade thee to do an act pernicious to thy peace; but far otherwise do I feel the event, not death, but improv'd life, open eyes, new joys, and taste so divine, that what was sweet before seems flat and harsh to this. Come then, O ADAM! rely on my experience, joyfully taste this fruit sublime, and suffer not the fear of death to shake thy manly heart.

EVE fascinated by the delicious fruit fancy'd she spake with the voice of truth, but here it overpower'd her

vital spirits. More she would have said, but the words dy'd upon her faltering tongue. Her lucent eyes became depriv'd of sight, her cheeks, on which the roses flourish'd, were overspread with a mortal paleness, and a dewy sweat distill'd from every pore. She breath'd convulsive, life crept to its inmost seat, and depriv'd of strength, she fell senseless at ADAM's feet.

ADAM, seeing his belov'd EVE lie pale and motionless, threw himself by her on the ground; fill'd with horror and deep distress, his blood ran back to his heart, he swoon'd, and lay like her he mourn'd, till recovering speech, he thus exclaim'd.

Accursed deed!—how dreadful its effect!—this is Death!—how closely it follows guilt!—Death, I have now seen; but how dreadful the sight! How horrible to feel! Yet why do I only say I have

seen it? no small part of it I feel.
There she lies who sprung from my
side, my flesh, my bone. With her
then dies a part of me,—I therefore
feel her death. How can I without
her live! how bear the loss of her my
dear companion!—of her attractive
smiles!—of the mild lustre of her eyes!
—of her mellifluous converse! shall I
roam forlorn amidst these solitary groves?
What lonely days are fallen to me!
What a gloom already covers every
object! My sight fails me. Then si-
lent, he with dizzy eyes, drew nearer
and embrac'd the belov'd of his heart.
The Divine breath, the breath of life,
said he, is fled. Already her pulse forgets
to beat. God, 'tis true, may of another
rib, create another EVE, yet the first would
lie nearest my heart—her must I la-
ment.—Ever will her loss, like the
weight of a mountain press me down!
A life under the burthen of affliction,
is worse than death; for death, I see, is

a sudden evil; but the loss of my EVE, is a continu'd never ending death.— Yet it is in my power to shorten it! for eating the fruit will bring on death, and end my woe. Why then do I still endure such anguish? Shall I still dread the fruit that will unite me to her, who is one flesh with me, and from whom I cannot part. In her fall, I also will fall, and fearless follow where she has led the way. If her body alone be dead, the same will be my death, and if the soul survives, mine shall go in search of hers.

Thus frantic with grief, he seiz'd the fruit she still held in her hand, and with the wretched hope of putting an end to his misery, in losing her, rashly ate the fruit, the source of all his sorrow.

HAM and his brethren lent an attentive ear to THAMAR's words, and laid

them up in their minds. DEBORAH, after a short pause, with a look of severity, resum'd, How foolish, how abominable was the crime of both, and such it must ever be, when human beings wilfully violate the Divine commands. On their recovery, soon were they sensible of their guilt, which embitter'd the comforts of their future lives. Yet how exuberant was the goodness of the great CREATOR, in the punishment of this dreadful apostacy! I can hardly grieve at the commission of this offence, since without it, we might never have so fully known the height and depth of that mercy which exceeds our highest thoughts.

They now rose, and leaving the grove, saw at a small distance, a tree of whose broad and soft leaves, they were told our first parents made a covering, to hide their shame. Vain covering, said SHEM, where man is not

cloath'd by virtue, yet even virtue itself cannot entirely hide the disgrace of the fall, unless the Divine Spirit adds celestial attire. They now came in sight of a close thicket on the north side of the mount, to which our first parents fled, in order to avoid the presence of the LORD; but at His terrific call came forth. There, on twisted pillars, was rais'd a marble altar adorn'd with exquisite sculpture, and built by the devout SIPHA, on the spot where the SOVEREIGN JUDGE appear'd, when the two sinners standing before Him, He sentenc'd them both to death; but at the same time, graciously promis'd a DELIVERER, who should destroy sin, and triumph over the grave. Immediately the sons of NOAH, with their wives, gathering spices and fragrant wood plac'd them on the altar, and burnt them as an offering to the gracious JUDGE, which the piety of the worshippers render'd acceptable.

During the solemn rite, SHEMA, full of faith, thus address'd the lovely DEBORAH, My best belov'd, how blest'd wouldst thou be, and with what sacred joy shall I regard thee, should the promis'd seed that is to bruise the infernal serpent's head, descend into thy womb! then thou, rather than the first of women, wilt deserve the title of the mother of men, as man will live by him whom thou shalt bear!

Thus the sisters led their husbands through the sacred places, pointed out to them by SIPHA, their pious father. He, instructed by an angel, as I by Sion's muse, who o'er my song presides, and lately shew'd them to MILRON, clear sighted bard.

From this eminence, their comprehensive eye beheld potent states, and streams renown'd: The realms of ARAM and ASSUR, the gently flowing Pe-

rat and rapid Hidakel. While roving over the wide extended prospect, they with amazement saw the flying ship, in which was DAGON and the infernal crew, they also beheld it overturn'd and the giants fall.

Unanxious at the unequal war which Hell had presum'd to carry on against the Paradise of GOD, and confiding in the Divine protection, they now calmly proceeded to the good SIPHA's dwelling, in order to lay before their father their joint request, that he would allow them to exchange the lower country for that of SIPHA, which was far more delightful and inviting.

JAPHETH alone remain'd behind. He had been inform'd by SIPHA, that on the highest peak of the mountain were plants and animals in his lower native clime unknown. To view them he with vigorous step ascends the steep,

till himself, white with rime, he descends fields and trees glittering with the silver filaments of the frost. He sees, but scarce can credit his eyes, dripping water harden'd into shining stone. He feels the unusual impressions of piercing cold, and under the sheltering pine perceives the broad-horn'd elk, the boar and fable, clad in warmest fur: The reindeer, skipping on the pendant rocks, and browsing on the short moss, with many others, that with slow pace advancing, fawn'd upon him. For, in Paradise, the beasts, yet strangers to flesh, retain'd their original docility, and though they sometimes made war on each other, were friendly to man. With the rising morn, JAPHETH descended on his return. Mean while KERENHAPUCH waited for him in the garden, and before the lucid orb had reach'd her meridian height, she with joy perceiv'd the adventurous youth descending.

The ensuing morn saw THAMAR employ'd in her garden, gathering ananas and other of the richest fruit, in a basket form'd of slender canes. She was there join'd by NOAH, SIPHA, and MILCAH, who came by the eastern side into the mountain, to perform, before they began the ark, a solemn act of devotion, among the trees, where God had promis'd a REDEEMER from sin. On seeing them enter the outer court of SIPHA's dwelling, new joys were diffus'd through the minds of their children, from the hope that NOAH was come to reside there with his friend. On entering the house, he seated himself with SIPHA, and around them the youths stood respectful, while MILCAH retir'd with the sisters, into an inner room, where was preserv'd the inanimate body of MEHITABEL. JAPHETH had the honour of being appointed to speak for the rest, and thus made known their joint request.

My dear father, if we are not deceiv'd by our ardent wishes, thou hast been brought by the same thoughts, we entertain of this delightful spot, which enjoys a more balmy air, and offers a more luxuriant plenty of fruit, flowers and plants for food, than our lower region. This is the pleasing native place of our wives, and to it they are accustom'd. It has besides been frequently sanctify'd by the divine presence, of which there are many vestiges, and particularly the place where our gracious GOD promis'd a REDEEMER. If thy mind, O FATHER, corresponds with ours, thou hast left thy lower habitation to dwell in this middle part of the mountain, so favour'd of Heaven, and so abounding with beauties. The goodness of the MOST HIGH has laid open to us its whole extent, and His almighty power has just protected us from the assaults of Hell.

The patriarch answer'd, O sons of the dust of mortal N O A H, your thoughts arise from the allurements of this enchanting country, and my desires would be the same, were not our fate connected with that of the whole human race, our kindred. We are only separated from the inhabitants of the earth, not from the earth itself; for in the same world we all live and move; and I must now reveal to you that in the unerring eye of the SUPREME JUDGE, man, unhappy man, is ripe for destruction: all nations and tribes shall perish by a deluge that shall overflow this whole terraqueous globe. All mankind shall be made to drink the cup of the Divine wrath, for they have despis'd the council of the LORD; and, obstinate in vice, have resolv'd still to provoke him by their crimes. Twice, nay thrice has G O D, with loud voice, call'd them to repentance, that they might turn from their evil

ways, and live. The spirit of God no longer strives with those who madly plunging into sin, continue to slight his mercy, and shut their hearts against the offers of His grace. A small part of the punishment must necessarily alight on us, though in our favour, the MOST HIGH condescends to turn aside the blow. Hence, when all life shall be extinguish'd, when the deluge which God shall pour forth, shall swallow up the race of man, this Paradise, planted by the almighty CREATOR's hand, shall also perish in the waters. Its verdure and lovely bloom shall fade away, its solid base dissolve, and though rais'd to such a stupendous height, its fertile soil shall be confounded with the coarser clods of the plain. Amidst all this general destruction, O my sons, the ETERNAL will graciously remember mercy; and though, when compar'd with His infinitude, we are less than nothing, such favour will he shew

to us; that you shall give birth to a race of men, who from age to age, shall inhabit the earth, that shall emerge from the deluge. Can you, O my sons! conceive in its full extent, the honour confer'd on you, that in this general catastrophe of nature, you shall be preserv'd as the seeds of the human race? To you all nations shall owe their origin, and own you as the patriarchs from whence they sprang. From you the righteous of the future earth, the saints, the priests and the prophets of the LORD, shall derive their mortal frame. Rejoice, O my sons for the MEDIATOR of salvation and his holy companions, shall one day from your life, receive life. For you Nature herself shall revive, and the animals shall, with you be sav'd from destruction, to continue the species that none of the various classes, which so wonderfully display the wisdom of the CREATOR, may be lost. An an-

gel, by the order of the ALMIGHTY, has brought me the plan of a structure, in which, under his protection, man and animals will remain in safety amidst the general desolation; and when the waters are subsided, shall step forth on the renew'd earth. It must now be our care, with quick dispatch, to compleat the building, lest we be surpriz'd by the day of wrath. SIPHA and I, are going to worship at the altar of judgment; in the mean while do you, in the softest and most gentle terms, intimate these dreadful tydings to your wives; and O ye, whom the impending wrath now spares; ye, who are to be the primary inhabitants of the future earth, learn righteousness, and with humility, gratitude and love, adore the LORD, your preserver,

With trembling hearts, they heard the dreadful news; yet a ray of consolation darted through their souls, at

hearing the promise of their deliverance from the threaten'd flood, and the amazing prospect that open'd on their astonish'd minds. They remain'd silent ; for no words could express their surprize at these unexpected tydings, and reverence still'd their rising doubts.

During this discourse, the daughters of SIPHA remain'd in the inner room, with MILCAH, where was kept MEHITABEL's inanimate clay, so well embalm'd, that MILCAH again knew the features of her lifeless face, and kissing it, cry'd, What a dubious appearance does this once dear animated form now make ! How sublime were her thoughts ! how sweet the lessons of truth, that flow'd from these lips ! Her death renders me closely acquainted with death, and gives me a friendly intimation of the near approach of my own dissolution : methinks she calls to me, and warns me to prepare for that

solemn change appointed for all the living. How powerfully, thou once dear form, speaks thy silent admonition! Shall I flight thy last, thine affectionate entreaty, and the angel of death find me unprepar'd? No, my soul shall plume her wings, and prepare to fly to a world of purer joys, and more refin'd delight. Thus, from her bless'd friend's decease, MILCAH reap'd heavenly fruit; undismay'd, and not averse to fix her thoughts on that hour, which to those in the smiling days of ease and affluence, appears so terrible. Few, in these late giddy times, thus improve the death of a belov'd friend, into a lesson of the truest wisdom. Yet such fruit was with full hands gather'd by the British bard, when in the midnight gloom, and in the lonely cemetery, silent as the realms of death, he adventurous sang PHILANDER dead, and from his decease,

learn'd to withdraw his heart from earth.

The devout MILCAH, after a short pause, resum'd, Thick shades here conceal the important truth, that sin has render'd all the sons of earth subject to death. The ALMIGHTY ordain'd that death should strike us singly, in shapes and forms innumerable, that we might not die unwarn'd, unprepar'd ; but seeing the frailty of our predecessors, might learn to die. Now the crimes of mankind cry aloud for vengeance, and my NOAH, has in the neighbouring plains, beheld those of the blackest dye. The DIVINE clemency can no longer bear with the sins of the people, and an angel of the LORD has inform'd him, that destruction shall come upon them, and overspread the whole earth. Yet, O my daughters, his family shall be preserv'd, that from you may proceed a better

race of men; but the earth and every living creature that moves upon it shall perish by a deluge of water; even the earth itself shall be dissolv'd, its bands shall be loosen'd, and the fountains of the deep broken up. Acknowledge, O my children, the goodness of the LORD, and rejoice in his grace, which amidst the general ruin, visits you with mercy.

Tho' MILCAH spoke with soothing mildness, and endeavour'd to mingle the dreadful news with the healing balm of comfort, yet their ears seem'd stunn'd, and the terrors of the LORD oppress'd their tender hearts. DEBORAH first recovering speech, broke the awful silence. How dreadful the stroke, said she, which at once carries death through all the various tribes of beings, and even covering the earth, hides the beauties of the trees and plants, fruits and flowers, under the

overwhelming waters ! But almighty power, directed by mercy, will set bounds to the torrent, that it invade not this mountain, our happy abode. This Paradise, probably rises too high to be overflow'd by the flood. Blessed be the LORD of Heaven and earth, who renders it a place of safety !

Indulge not, said MILCAH, such vain expectations. This garden, though planted by GOD himself, who render'd it so lovely, is not exempted from sharing the common fate. The family of NOAH alone, will be spar'd, with the animals he is to enclose in a floating house, built after a divine model, that you may be preserv'd in safety from the agitated waters.

Alas ! cry'd KERENHAPUCH, in a plaintive voice, then will be laid waste, this lovely plantation, these peaceful bowers, this seat of innocence, our

happy native soil, which we hop'd to have seen peopl'd with a virtuous race of sons and daughters. This delightful spot, where the clear air is improv'd by gales wafted from the spicy groves, we must quit, for the narrow limits of a little prison. These flowers, that will hardly grow in a meaner soil, which I have visited at early morn, which with tender hand I rear'd from the opening buds, and gave them names dictated by my fondness, will hang down their lovely heads, wither, and die! No more shall I turn them towards the sun; no more range them according to their tribes; no more refresh them from the ambrosial spring! The current of the rushing water, mix'd with earth, sand and stones, will doubtless, break their tender stems, tear up their roots, and destroy both the flowers and their seeds! Thus she lamented her plants and flowers; no less griev'd than EVE, at quitting the

beauties of Paradise, when an angel brought ADAM and her the orders of the ALMIGHTY to leave that seat of blifs, and travel to a land of toil and labour.

THAMAR's gentle heart was shut against every anxious sigh, and feeding on thoughts that bore a more amiable aspect, settled into a placid serenity. To me, said she, no place shall be dreary, no confinement disagreeable, while I enjoy the conversation of my dear HAM. Wherever he is that will I esteem my native place. The blossom of the thorn shall be as the rose, the smell of the pine be as cinnamon, and the juice of the birch, as wine press'd from the grape. But with HAM the want even of these shall be disregarded. If with him, I have MILCAH's affectionate love, the kindness of my brothers and sisters, NOAH's prayers and SIPHA's vigilant

wisdom, my mind will be under all
events serene.

From an elevated source flow'd DE-
BORAH's sentiments. In whatever spot
we are plac'd, said she, whether in this
divine garden, under the arch'd canopy
of the heavens, or amidst the waves of
the ocean, we are encompass'd by the
presence of the ALMIGHTY, our ALL-
GRACIOUS PRESERVER, who fills the
earth, the sea, the water, and the firma-
ment, and into the darkest place pours
the breath of life, and all pervading
light.

Thus they at length became resign'd,
yet cast many tender looks on the plants
and flowers, while they inhal'd the spi-
cy air with eager draughts. Their
husbands heard with pleasure their pla-
cid virtue, and now found it easy to
assume the same tranquility.

NOAH returning from the sacrifice, found them chear'd by his presence, and heard them with grateful lips, adore the LORD. The ensuing day he divided his small company. MILCAH remain'd in the mountain to instruct the women in gathering plants and roots for food, with fruit of various kinds, ranging each species in heaps, while those of vinous juice they dry'd. Grains, berries, kernels and those of luscious pulp they pluck'd, with every species proper for man and beast, stripping tree, shrub and bush. NOAH accompany'd his sons to the lower terrass, there by joint labour, to build the heaven-plann'd ark. But first some were directed to load the beasts of burthen with SIPHA's furniture and utensils, and bring them down. The horse and mule, now like the camel, their companion, with ready obedience bent their knees, to receive the appointed burden, and, tractable follow'd their

leaders. With equal alacrity they drew beams and planks to NoAH's dwelling.

The pious patriarch delay'd not to begin the ark, and attentively directed the length, height and breadth, according to the plan sent him from Heaven ; soon was a great part of the work perform'd by those whom it was not to save; and NoAH's sons compleated the stupendous structure. Confin'd within the capacious bulk, they form'd the floors of each story of boards, and, with commodious variety, made partitions for birds, beasts and men. The Most High, who graciously form'd the plan, hasten'd the work, and what strength each days labour impair'd, the builders found each morn restor'd. Tho' large the structure, and the workmen few, each day saw it rise ; for God strung the nerves of the builders with activity and force supernatural.

During the work, the day of wrath was ever present to their minds, tho' without solicitude for their preservation, which was sure; yet ought not the sins which had weary'd out the Divine lenity—which from the heart incas'd in iron had precluded the monitory call, and all the offers of heavenly grace—Ought not that goodness which from so many myriads them alone would spare, and bare them up above the sinking earth, employ their thoughts, and enflame all their mental powers? Yet to the human mind difficult seem'd their preservation; difficult the destruction of the earth; difficult that such a mass should ride on the yielding waves. Thus with thoughts agitated and perplex'd, they, and chiefly HAM, labour'd to learn the process of this great event.

One ocean alone, said he, will surely not suffice for the destruction of the

world; for not only the plains, but the mountains and the cedars on their tops, with the stately edifices, temples and pyramids, the boast of the giants, with the tower whose extensive base oppresses the soil, and whose bulk impedes the light, the flood will cover. How incomprehensible is this to our understanding! Whence shall this ocean be drawn? Are there under the earth immense reservoirs of water? And if there be, is it not stagnant? What engine can raise it from such a depth? This can be alone perform'd by that omnipotent power which first created and dispos'd the earth. But it is doubtful, whether the ALMIGHTY will alter the laws of the creation; for, were He to pour forth the waters of the circumfluent ocean, or those that lie in the subterranean abyss, can this be effected without confounding the heavens and the earth. Was the ark intended for swiftness, a head gradually terminating

in a point, would better cut the waves:
But probably the angel who is to guard
the ark, will guide it to a place, where
no billows rage, nor howling winds are
heard.

Thus they strove, by vain conjec-
tures, to discover the means that were
to produce the deluge; but strove in
vain.



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